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PREFACE.

THIS volume is an attempt to expound Apocalyptic prophecies of scenes, events, and glory yet to come. The Author believes that these are about to emerge far sooner than many believe. He desires that more may be found with their lamps burning and their loins girt, and ready to meet the Lord. He longs to attract a greater number from the too ardent pursuit of this world, to great, permanent, and all but instant things, by unfolding their greater beauty, glory, and magnificence; and thus displacing the earthly preference by the appliance of heavenly hopes.

It is his sincere prayer that the reader may enjoy a portion at least of the pleasure felt by the writer in studying and expounding these parts of the Apocalypse. His only regret has been that time was so short, and that the Apocalypse has an end. He trusts he has shown no presumption in endeavouring to expound parts of this blessed Book, very little opened up, either in the pulpit or by the press. He is sure that the precious truths he has unfolded will, by the blessing of the Spirit of God, produce good fruit; and that the hopes, drawn from the future and the

heavenly, will refresh, as with the air and the aroma of Eden, those who are covered with the dust and weary of the din of this incessant and besetting world. We are plunging into a state, in which the lights of the Apocalypse will be pre-eminently useful. We shall soon see scenes, events, and changes which will make those stagger whose minds have not been previously directed to this Book. "I come quickly. Even so, come, Lord Jesus."

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APOCALYPTIC SKETCHES.

LECTURE I.

CHRIST'S MANY CROWNS.

"On his head were many crowns."—*Revelation* xix. 12.

THE crown and cross of Christ are inseparable in our minds: the crown has a retrospective reference to the cross; the one is the consummation and flower of the other. Christ had many conflicts, and in each he triumphed, and therefore he is presented to our view on this occasion as the wearer of many crowns. Every struggle in which he took part was necessary: the cup was given him to drink, and he drank it.

It is, therefore, with reference to his many past conflicts, that we now notice the many crowns which he wears. He endured all that the law denounced on us as sinners. It said, "The soul that sins shall die," and He died, infinitely died. Not one element was poured into that cup (and all bitterness was concentrated there) which He did not drink and exhaust; there was not one struggle into which he did not enter, and triumph most gloriously for us in it; nor was there one conflict which did not lead to a corresponding crown.

He fulfilled all the law demanded. It said, "Do and live." He did it in our stead, and lived to give us life. He magnified the law and made it honourable. Its greatest exactions received, in his obedience, a glorious response; and a crown on his brow is the evidence of his victory, and that victory is our plea at the judgment-seat. He fulfilled all prophecies, and promises, and types relating to the Messiah; each prediction was successively personated in him; each promise found its echo, and each type

its counterpart in him. The accomplishment of these liabilities, in his state of humiliation, was his victory; and each obstruction he surmounted, each step he made good, each position he gained, terminated in a crown. His cross was the path to his crown—his sufferings were the pioneers of his victories; and his many crowns are therefore the expressive memorials of his many trials, and many triumphs. He undertook to represent Deity to mankind, and to bring God within the horizon of mortality. He finished the portrait, he perfected the great enterprise. "We beheld his glory as the glory of the only begotten Son of God, full of grace and truth." "God was made manifest in the flesh." "He that hath seen me hath seen the Father." In other words, he accomplished this glorious *apocalypse*. He personated in himself all the splendours and attributes of God. He let God shine and glow through humanity, in undimmed glory, and manifested to mankind all that man or angel can reach or know of Deity; and having finished the sacred sculpture, he received the corresponding crown.

But besides these evidences of *crowns*, as far as these are symbols of victory, he wears many *diadems*, which are also the evidences of sovereignty. He is a king as well as a conqueror. The crown of creation is his. "By him all things were made, and without him was not any thing made that was made." "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish; but thou remainest; and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail." Heb. i. 8, 10–12. There is not a pebble on the shore, nor a planet in the sky, which he did not create; whatever defies inspection by its minuteness, or exceeds our comprehension by its magnitude—whatever attracts by its beauty, or is fragrant through its perfume—whatever is prized for its value, or venerated for its antiquity—all were made by Christ. He wears the crown and wields the sceptre of all. Not an earthquake rocks the globe, nor a wave rolls on the bosom of the sea—not a flash leaps from the

clouds, nor a bud peeps from the bough, which he does not unprison and charter for their respective missions.

As all things were made by him, so all things reflect more or less his glory. So full and overflowing is the earth with the evidences of divinity, that the Pantheist says the word is God—thus praising undesignedly, by his blasphemy, as much as the Christian by his adoration. Pantheism is false, but Pan-Christianism is true. Creation is Christ developed; and yet its grandest scene is but a comma in the apocalypse of his glory. Every object speaks of Christ, and reflects his beauty, his excellence, and love; the withered leaf driven by the whirlwind sparkles with his glory; the dew-drop trembling on the rose-leaf, and the snowy summit of the Alps, reflect alike the splendour of his majesty. A chord of love runs through all the sounds of creation, but the ear of love alone can distinguish it.

His glory shines from every ray of light that reaches us from a thousand stars; it sparkles from the mountain tops that reflect the first and retain the last rays of the rising and the setting sun; it is spread over the expanse of the sea, and speaks in the murmur of its restless waves; it girdles the earth with a zone of light, and flings over it an aureole of beauty. In the varied forms of animal tribes, in the relations of our world to other worlds, in the revolution of planets, in the springing of flowers, in the fall of waters, and in the flight of birds, in the sea, the rivers, and the air, in heights and depths, in wonders and mysteries, Christ wears the crown, sways the sceptre, and exacts from all a royal tribute to his sovereignty and glory. We can behold, but we cannot augment it; we cannot add one ray of light to the faintness of a distant star, nor give wings to an apterous insect, nor change a white hair into black. We can unfold, but not create; we can adore, but not increase; we can recognise the footprints of Deity, but not add unto them. All things were created by him, and for him. Heaven was created by and for him—his glorious humanity its central object, its Lamb upon the throne, its illuminating sun. "Where he is," is heaven; angels are the executors of his sovereignty. He is the head of angels; they receive their embassy from him: they worship him; he sends them forth as ministering spirits to the heirs of salvation; all the

worlds throughout the infinitude of space were made by him to be mirrors of his glory: they roll and beam in their orbits under the impulse of his touch; they glow in the reflected lustre of his cross, and silently hymn redeeming love, while they gather round our earth, and gaze and wonder at the mysterious scenes which have occurred upon it. "The earth is his, and he made it." There is not a multiplicity of gods, as the heathen dreamed, but many crowns are on the head of the *one* Creator and Governor of all.

Our life on earth is subject to the sovereignty of Christ. He fixed the hour and place of our birth, and he will determine the place and hour of our death. Every pulsation in the heart is the rebound of his touch; we grow old under his sovereignty, unable to arrest the rapid influences of decay, to restore the youthful colour to gray hairs, or to brush away the mists from the dim eyes of age. We feel we are carried along on an ebb-tide, the impulse and direction of which are derived from on high; and that when our places on earth are vacant, others will be summoned, in the sovereignty of the King of kings, to fill them, and to follow out their responsibilities. Our souls, too, are equally subject to Him, on whose head "are many crowns." "All souls are mine." Whatever of hope lights it up with the foresight of immortality—whatever of joy, repose, progress, and perfection it attains—whatever of sorrow it feels—whatever of regret, remorse, repentance, it experiences—are all under his sway, and within the range of his control. He only is able to redeem, regenerate, and save it: it has sunk so deep in ruin, that divine sovereignty alone can raise it; yet in its very aphelion it is not beneath the notice nor beyond the reach of Christ.

Christ is the sovereign of the universe, and atheism is a lie, a delusion, a folly. None are so truly objects of pity as those morally and mentally diseased souls who are guilty of renouncing their belief in the existence of God. It is surely unutterable folly to sacrifice hope and joy to some cold metaphysical abstraction, and to reject all that sustains the heart and supports the head of weary humanity, at the bidding of a syllogism. Earth sleeps under a paternal eye, and is safe within a sovereign arm. Let mankind know it is the fool who says in his heart, "No God."

How glorious a spot is earth! Over it are spread the shadows of the cross and crown of Jesus. The sun and stars shine to let us see where Christ lay. This nook of the mighty universe is covered with a kingly lustre; but kingly eyes alone can see it. The image and the superscription of Christ are traceable on all beauty and preciousness below. It is the glory of earth that he found a cradle and a grave in it; it is the safety of earth that he reigns and rules it. How blessed will be that promised restoration of all things for which humanity groans, when the reclaimed earth shall emerge from the smoke of the last fire, fresh and fair as when first the morning stars sang together; when the usurper shall be cast out, and all rebel elements shall be calmed and subdued, and sin shall be expunged, and death dead, and life alive for ever, and the wilderness be made glad, and the desert blossom like the rose—when every atom of it shall glow as with the glory of Deity—when the undulating hills, and the rooted rocks, and the majestic mountains—when the virgin beauty of the morn, and the matron dignity of evening, and the mystic pomp of the starry night, and all stars above, and all flowers below, and all spiritual beauty, and all moral excellence, shall combine to adorn that crown which is only one of many on the head of Him who is King of kings and Lord of lords!

Christ also wears the crown of providence, as well as the crown of creation. He rules what he has created. "My Father worketh hitherto, and I work." In fact, the very existence of earth is the consequence of the rule of Christ. It exists because he wears the crown. When sin was introduced, all its springs were smitten with terrible paralysis, and its just and deserved doom was instant and entire disorganization and decay. Such would have been its lot if Christ had not stepped in between the polluted earth and its provoked doom, and arrested its ruin by interceding, "Spare it yet another week! I will die a victim on one of its hills, and magnify a broken law, while I reclaim by forgiving a guilty people; and I will take on my head the crown, and on my shoulder the government of earth thus respited." The existence of man is, therefore, evidence of what Christ has done. Earth, the home of generations of the living, and not the sepulchre of the dead, is proof of its rolling under restraining and forbearing

grace. Our seed-time and harvest is no less so. The ground was cursed for man's sake, and the sky, if not brightened by the rays of that Sun, would have become as brass; and the earth, if not restored by blood, would have been as iron to us. Those refreshing showers, those ripening suns, that prolific soil, are all the purchase of atoning blood, and the product of the Redeemer's crown. Apart from the mediation of Christ, God can no more give a crumb of bread to an orphan than he can give a crown of glory to a fiend.

All national and social vicissitudes, and revolutions, and changes, are equally under his crown. Men act on their own uninfluenced instincts, and subsequent ages discover they were giving aid and impulse to everlasting purposes. Minds work out their own designs, and they are subsequently seen to have been working out the great thoughts and sovereign plans of God. He touches not the freedom of their choice, and yet they work harmoniously to one end. Napoleon thought he was the statuary—he was only the chisel.

In all his ways, and works, and sovereign arrangements, we see difficulties which to us are inexplicable; but this arises from their excess of light, and their vast intricacy and complexity of movement. A child introduced to see complicated machinery, fails to comprehend it—he sees all antagonism and entanglement, and he wonders how it works at all. We are as unable to comprehend the arrangements of God. They exceed the grasp of our intellect; we can just see enough to lead us reverently to adore. Some of the difficulties that seem to a few inexplicable, or inconsistent, if so be Christ wears the crown and wields the sceptre of Providence, are such as these. Might not the Divine Governor have prevented the admission of evil, rather than permit it, and then prescribe, as in the New Testament, for its removal? This difficulty presses on the denier of revelation as truly as on its advocate. Sin is in the world; this is matter of fact—it needs no revelation to prove this. Did God originally make the world a sinful and a sorrowful world? The skeptic will not say so, for this would make a holy being the author of sin, and a benevolent being the source of sorrow.

Was it, then, originally created good, and beautiful, and

happy? and did it plunge of itself into sin and misery? and, if so, has God left it to the issues of its first aberration, and are we a forsaken family? If this be so, the position of the Christian is surely a more rational one than that of the skeptic, for we hold and believe in the interposition of a Saviour. The skeptic leaves all to welter in their ruins. Nor will it fare better if we put the crown on the head of atheism; for, if all be chance, why are disease and death so uniform in their action? If all be accident, surely there would occur, amid the tumbling centuries, some exceptions to the prevailing law, and years of immortality would turn up in the evolution of events.

The existence of sin all admit; its entrance, and its nature, and its removal, Christianity alone consistently explains. It tells us man was created under law; this was the evidence of his creatureship. He broke that law, and now reaps its penalties by nature. Perhaps you say—Might not a benevolent being have passed no law at all in Eden? This is impossible. Law is only the expression of the duty, allegiance, and love man owes to God; and, expressed or unexpressed, it exists. But might he not have made a law without penalties? A law without power in the ruler to enforce it, is not worthy of the name, as it possesses nothing of the majesty of law. But are there not laws, and penalties, I ask, following on the violation of them, in our own experience? If I open an artery, will not death follow? If I leap from a precipice, shall I not be killed? Does any one argue that it would have been better if all men had been allowed to violate these and analogous laws, and yet not suffer the penalties? We can only reply—We accept the wisdom of God as greater than all the wisdom of men; and we feel that no objection can be urged against him who wears the crown in the Bible, which does not lie with tenfold force against every view of Providence that is not based in the Bible.

We see bad men frequently live long and grow rich. Does this seem to indicate that the Lord wears the crown beneath which this takes place? The same spectacle perplexed David many hundred years ago. He received the solution of it in the sanctuary, where we too must seek it. This world is not the

scene of retribution. A day is appointed in which God will judge the world in righteousness.

This long-suffering patience which follows the providences of God, is the irresistible proof that he has not pleasure in the death of the sinner, that he does not condemn till conversion is hopeless; and thus the tree spared may be a more instructive lesson to the universe than the tree cut down.

But we sometimes see good men, full of promise, and fitted for careers of increasing usefulness, cut off in their dawning or meridian course. Is this compatible with the fact of that good and benevolent government of things to which the text refers? What seems to us a reason for such men to be spared on earth, may be the strongest for their being removed. Their very worth and force of character may be their fitness for a more elevated sphere. They did their work sooner than others, because more largely gifted than others. They were wanted in heaven. Our loss is their promotion. God will thus teach us how he can carry out his great designs in the world, with or without instrumentality, as to him may seem expedient.

Do we not find, remarks another, genius, and intellectual and moral excellence, frequently wasting in obscurity, and thereby prevented from irradiating and blessing mankind? This does apparently happen, but it may be our ignorance that conceals from us the reasons of the fact. The ends of infinite wisdom are not always visible to us. Great and precious fruits may grow for the use of future generations, on trees all but hidden from us. The sower may be unknown, and the fields he waters and tends unvisited by us; but other days may reveal benefits and blessings for which whole nations may be thankful.

Such occurrences in providence are also in harmony with cases in creation, as is beautifully indicated by the poet:—

> "Full many a gem of purest ray serene,
> The dark unfathom'd caves of ocean bear:
> Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air."

It is also objected to the equity or benevolence of this administration, that a very small part only of the human family knows

the gospel at all. Why is the gospel, if it be so great a blessing, not extended to the ends of the earth? The fact is true, but the fault may be in us, not in God. Our apathy, our want of energy and sympathy as Christians, may be the reason why the gospel is restricted to the few, and kept from the many. There may be ulterior ends likewise in an arrangement which is not peculiar to divine truth. Numbers of the human family are still unacquainted with the best blessings of civilization, and social refinement, and scientific discoveries. If the limited spread of Christianity be an objection to the divine government of Christ, the limited range of other blessings must be no less an objection to the government of a supreme governor at all.

But the true reason lies not in the purposes of God, but in the apathy of his people. Men are not universally Christians, just because Christians are not universally missionary in their spirit, and character, and sacrifices.

It is one remarkable proof of the sovereignty of Christ in providence, and well worthy of notice here, that each new discovery in science serves to show more palpably the truth and divine origin of Christianity. Sciences which were once quoted against the claims of the gospel, are now appealed to as its handmaids. Astronomy was once pronounced to be the foe of the Bible. It is now felt to be one of its most impressive commentaries. The nebulous matter which, according to recent speculations, was the raw material of new worlds, into which it shaped itself without the aid of a Creator, has been discovered, by Lord Ross's telescope, to be clusters of worlds; the evidences not only of a creative power, but of a controlling hand. There is not a speck in the sky, nor a ray from a distant star, nor a field of vision laid bare by the telescope in the depths of immensity, that does not cast new light on the sovereignty and crown of him who is Lord of all; and Newton, and Herschel, and their ablest disciples, are ready to attest it is so.

Geology was once described as a mine of disproof of the historic accuracy of Genesis, and thereby of the divine origin of the Bible. Christ's control was over it, and his wisdom in the hearts of its students; and as it grew in accuracy, it grew in the force and fulness of its testimony to Christian truth. The eye

of the skeptic may now read in rocks, and fossils, and ruptured strata, the registry of the day on which God said, "Let there be light, and there was light." The evidences, too, are there, of the windows of heaven having been opened, and the fountains of the great deep having been broken up; and thus the best and ablest of the students of geology worship at the footstool, and are ready to place or recognise the crown on His head on which already are many crowns.

Chronology has also had its turn as a forced opponent to the gospel. Infidel minds, whose hatred to Christianity outran their respect for themselves, professed to have discovered histories of men before Adam. In one of the Pyramids of Egypt there was found an astronomical chart, called the Zodiac of Dendara, which described the position of the heavenly bodies thousands of years before the creation. Folios of evidence were insufficient to persuade these skeptics that Christianity was true, but an accidental, dateless, anonymous chart was held by them abundantly conclusive against the truth of Christianity. Great, however, was their disappointment, when it was ascertained, and could not be concealed, that this chart was a toy—a thing done for amusement, and incapable of any grave use, except in the hands of men who regarded any thing as good which promised to aid them in their unholy enterprise.

Physiology, too, has been arrayed against Him who wears many crowns. The difference of races, and the diversity of colours, were referred to as evidence that the European and African were not sprung from the first pair. This has been long ago disposed of, and the maturest science has been demonstrated to be in harmony with the word of God. These consecrations of all facts and phenomena to a holy purpose; these successive seizures of so many weapons of aggression, and the transformation of them all into elements of defence, and means of new lustre to the claims of the gospel—this worsting of skepticism on the fields it selects for its assaults, are all proofs of the providential government of Him who wears on his head this, and many other crowns. All the past is luminous with Christ's crown, and the future shall be yet more so. A decree goes forth from Cæsar Augustus, that the whole land should be taxed. Each family goes to its own

city, and Joseph and Mary to theirs, and a prophecy is thus fulfilled: "Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel." Cæsar thought only of taxes: an unseen but directing hand made unconscious Cæsar to fulfil prophecy. The crown was not on Cæsar's head, but on Christ's. A highly educated Pharisee goes on a journey to Damascus, full of hatred to the name and people of Christ: a voice from Him who wears the crown pierces his heart, and the bitter Pharisee is transformed into the faithful preacher of the cross. Domitian gratified his vengeance by banishing John to Patmos; and Christ glorifies his own name by making that exile a chosen instrument of imperishable good to all generations. Cæsar's prisoner is made Christ's prophet, and the wrath of man is diverted to add new force to the cause of God, and kings guided to promote the very ends for the extinction of which they combined their crowns. Luther is sent to a convent to do penance, and he finds the Bible. Printing was invented to do man's work, and it fulfils the purposes of God. America was discovered to add to man's empire, and it becomes more and more a province of Christ's. Steam was used on man's mission; it is already out on God's errands. Thus infinite wisdom, love, and power, combined in Christ, wears this crown, and wields this sceptre, and makes all work together for good to the people of God, and toward the spread and permanency of the principles of the glorious gospel.

Christ also wears the crown of grace and glory, as well as that of creation and providence. He is "Prince of life," "King of kings," "Lord of glory," the true Melchizedec—David and Solomon in one. Such he was acknowledged to be in the cradle and on the cross, and such he justly and truly assumed to be at every period of his suffering life. His words were king's words. Royalty was heard in his language and embodied in his life.

This kingdom, the kingdom of grace, is a spiritual one—its laws, its sceptre, its weapons, and its warfare, are all spiritual. It is "not meat nor drink, but righteousness and peace and joy in the Holy Ghost"—it is not an antithesis to any temporal government, but to spiritual corruption.

Its subjects are regenerated men, and these only. The bap-

tized, as such, are members of the visible, but not therefore members of the spiritual church. In one sense, all creatures are under his sway, and those who will not give him glory as an offering, must surrender it as a reluctant sacrifice; but the subjects of this spiritual kingdom are willing subjects—their hearts throb with loyalty and love to their King. The ambassadors and ministers in the midst of it are purely spiritual men; they have no sovereign power; they may no more assume Christ's crown than may kings and statesmen—their office is pastoral, not royal—they are to feed, not to lord it over Christ's heritage. The tendency in the eighteenth century was to transfer Christ's crown to the state.

As King of grace, Christ reclaims the aliens, and strangers, and slaves of sin and Satan to himself; he subdues a people to his glorious purpose—he makes them willing in the day of his power—attracting by his cross, inclining by his love, and compelling by his Spirit.

He rules them by his word. It supersedes all the traditions and commandments of men. Our directory, as the subjects of Christ, is not the opinion of the wisest, or the tradition of the oldest, or the voice of the most, or the judgment of the best; it is the word of God alone. What it enjoins, is duty; what it forbids, is sin: it is our Magna Charta. As wearing the crown of this kingdom, the Lord Jesus furnishes his church with ministers, and appoints the ordinances requisite for the church's progress. He has said, "Go into all the world, and preach the gospel to every creature;" and, in the strength of this commission, the glorious gospel has been proclaimed from year to year, and from country to country. "This do in remembrance of me," is our sacramental warrant till he shall come. On the baptismal font, on the communion table, is the impress of royal authority. We meet together, we pray together, we communicate, in obedience to Christ the King. No voice in purely spiritual things has force but his. It is as a king also he sends down his Holy Spirit. The gift of the Spirit is the gift of the throne. The Spirit is his only vicar on earth.

It is under his crown that his kingdom makes way. The stone cut out without hands shall fill the earth. "In those days the God of heaven shall set up a kingdom which shall break in pieces

and consume all other kingdoms, and stand for ever." All things are contributing toward this great result; a thousand Baptists prepare the way for his advent, and nations rush into revolutions, and kings, alarmed, abdicate their thrones, and mobs rise in volcanic force against lawful powers, unconsciously to make way for his coming, and to lay down the rails along which the chariot of his glory shall move more rapidly to its goal. All progress in the past of pure and apostolical religion is the result of the royal influence of the Prince of life. A king must be with the church as truly as a priest in the church. His crown is as essential to the maintenance and expansion of truth, as his cross was and is to the salvation of souls. "Jesus died" is the life of the church. "Jesus reigns" is her strength and her hope. Our footing is on his sacrifice; our hope is on his crown. The creation of life comes from the one, the continuance of life flows evermore from the other; we must accept both, in order to accept in all his offices the glorious Lord who carried the one and wears the other.

Christ, as thus crowned, defends us. Sin has a footing within us; Satan rages without; the world, like an encompassing atmosphere, penetrates all the recesses of the heart: and these hostile forces are in action by night and by day, and, had we not a defender in Christ mightier than all that can be against us, we should perish from the earth. He tells us from his throne, "I give unto them eternal life, and none shall be able to pluck them out of my hand." Against the kingdom, crown, and sovereignty of Christ, every corrupt system of Christianity has ceaselessly warred.

The Gnostic heresy, under the guise of rigid self-denial and frenzied superiority to the senses, introduced deadly poison into the visible church. The lofty speculations of the Platonists undermined the faith and puffed up the intellects of many; and artfully combining both with other carnal and Satanic elements, the Papacy set itself up, really a kingdom, against the kingdom of Christ, though ostensibly its full and logical development. What skill is displayed in that wonderful structure! what grasp of thought! what cunning recognition of Christ as king, and yet practical dethronization of him! How truly is Judas out-Judased in the pope! How thoroughly combined the cunning of Satan

and the carnality of man! It retains every doctrine of the gospel only to subvert it; it keeps the name only to cover its hostility to the cause of Christ. "God is love;" and under this glorious banner it has built inquisitions, evangelized with the sword, and deluged the earth with blood. "God is light;" and under the beams of this it has hallowed ignorance as the mother of devotion. "My kingdom is not of this world;" and with these words sounding in her ears she has built up an ecclesiastical despotism—a pyramid of power and grandeur—a throne of pride, on which she sits as a queen, and says, "I shall see no sorrow."

So many and so ceaseless forces have conspired against the kingdom of Christ, that we are constrained to infer that the existence of a church on earth is the result of the sovereignty of Christ. The spiritual church survives, a spark on the sea, a flower amid frosts, an exotic in an alien soil. Had it been human, it had perished long ago. Its existence is its eloquent ascription, "Thou art the King of glory, O Christ."

From the experience of the past, as well as from the promises of Scripture, we gather the assurance of the safety of the people of God.

Their palladium is not the shadow of a throne; their shield is neither their own riches nor the state's endowments. Their shield is Christ on his throne, their girdle is the everlasting arms, their glory their Redeemer's crown. Dynasties change, and empires ebb, and races die, and kings oppose, and enslave, and protect the visible church; but Christians live, and love, and flourish.

The prosperity of the church is not what the world calls so—numbers, wealth, extension—but increase of spirituality and love, new and noble victories over sin, greater sacrifices for Christ's sake, yet more fearless recognition of his name and assertion of his truth. The church of God is often most prosperous when she has least in her coffers, fewest in her temples, and nothing but hostility in the world.

We are sure of the ultimate triumphs of the church of Christ, just because on his head are many crowns. Greater is he that is for us than all that can be against us; the predictions of its success are as sure as if already turned to performances. All forces

shall aid his cause, all tongues shall praise him, every hill-top and every hidden valley shall shine in the lustre of his crown. To achieve this, the ministers of Christ need not call in the militia of Cæsar, a bishop need not assume the command of a battalion of infantry, nor a cardinal charge at the head of a company of dragoons. Christ repudiates as auxiliaries alike the bribe of the treasury, the bayonet of the army, and the craft and subtlety of the world. "Not by might, nor by power, but by my Spirit, saith the Lord." Are you subjects of Christ? Are you believers in him? Are you Christ's? Is he yours?

LECTURE II.

THE CONGREGATION OF THE DEAD.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—*Revelation* xiv. 13.

I HAVE already unfolded several features of the family of God. I showed* you the state of the one hundred and forty-four thousand—the sealed ones—true Christians in the sight of God: "they are without fault before the throne of God;" that is, "there is no condemnation to them that are in Christ Jesus;" they are "justified" by him, and have "peace with God." "Who shall lay any thing to the charge of God's elect? It is God that justifieth." They "have washed their robes, and made them white in the blood of the Lamb." Next, I described their practical conduct upon earth; or the mode in which they visibly develop, in their intercourse with the world, those great Christian principles which they had received through grace: they "follow the Lamb whithersoever he goeth." They follow him in the great aim and end of his life—in his appeal to the only standard of truth, the word of God—in his intercourse with the world, sympathizing with him in all his sorrows, and reflecting all his joys. You have thus, then, the state of Christians before God: "without fault before the throne;" you have, next, the practical course before men: they "follow the Lamb."

Having thus read their biography in life, let us read and comment upon the epitaph upon their tombstones. Their state is justification before God; their practical character is following the Lamb; and the beautiful epitaph which may be inscribed upon

* See Lecture IV. of the Exeter Hall series, where the above also was delivered.

their tomb, and pronounced as the noblest requiem over the ashes of the dead, is—"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." I allow there is here a special reference to the first resurrection, and I believe the blessedness to be associated primarily with their relation to this great event; but its main truths are not affected by chronology—they are always true.

Let us consider, first, those that are described as "the dead;" secondly, their peculiar and distinctive relationship—"the dead in Christ;" thirdly, the benediction pronounced upon them—"blessed are the dead;" fourthly, the special reason of that blessedness—"they rest from their labours;" and lastly, the evidence of their entrance into that blessedness—"their works do follow them." Let me endeavour, as fully as the time will permit, to lay before you some remarks upon each of these several divisions into which I have split the text, dwelling rather on its general than on its special prophetic bearing.

"The dead." Where are they? Where are they not?

My dear friends, has the thought ever struck you, in looking round the world, that its dead outnumber its living? A far greater amount of the population of the globe is beneath the soil, than there is at any moment treading and breathing above it. Our churches, our homes, our thrones, the theatres and playhouses of the world, are all built upon the dust and ashes of the dead. Our cornfields and vineyards wave above the soil that was once warm with life: "the toe of the dancer treads upon the ashes of the dead."

> "Where is the dust that hath not been alive?
> The spade, the plough, disturb our ancestors:
> From human mould we reap our daily bread.
> The globe around earth's hollow surface shakes,
> And is the ceiling of her sons;
> O'er devastation we blind revels keep:
> Whole buried towns support the dancer's heel."

This great globe on which we dwell seems to be as much a sarcophagus of the dead as it is a home of the living. What are all its graves, but various compartments in this one great and

silent mausoleum! The ashes of Abraham mingle somewhere with those of Martin Luther; and that of Martin Luther may mingle somewhere with those of Napoleon; and the dust of Napoleon may, in a few years, mingle with the dust of a far better man that has recently passed from the stage of life to the stage of glory—Thomas Chalmers. Thus the world is a vast sarcophagus; its graves are its chambers, or compartments; and those compartments are not able to prevent the dust of all from mingling together.

But not only the remains of those who never had a quarrel—who lived in friendship, and died in peace—but of those who were sworn and implacable foes, by a great law must mingle and blend most peacefully together. The ashes of Martin Luther and of Leo the Tenth, who hated him so heartily—the dust of Wickliffe and that of those who cast his body into the stream which bore it to the silent sea—the dust of John Knox and that of Queen Mary, must blend and lie right silently and peacefully together. Thus, not only the dust of friends, but of bitter foes, as if to cast reproach upon their feuds, must blend and mingle together in spite of all their repulsions.

It is now dead—disintegrated—mingling with all streams—mixing with all elements—blown by all winds; yet there is not a particle of that dust, incorporated with trees, mingled with the sea, or buried in the earth, that shall not hear the first tone of the resurrection trumpet, and become instinct with a life that can never end; for, when the trumpet shall sound, each one that died, whether he died in Christ or not, shall, each in his own order, come forth. Some shall rise from the depths of the fathomless sea, and come; some shall cast off their only winding-sheet, the sands of the desert, and come. The Pharaohs shall leap forth, when they hear that peal, from their pyramidal chambers; the Ptolemies shall start from beneath their marble monuments; Napoleon, and those who fought and fell beneath his banner at Jena, at Austerlitz, and at Waterloo, shall rise and gather in shivering crowds around him; the dust of Martin Luther shall be quickened at Wirtemberg, and put on the apparel suited to a citizen of the New Jerusalem; Calvin shall rise from his grave, which is now unknown; Oberlin and Felix Neff shall

start from their Alpine repose—some rejoicing in the hope that accompanies them to the realms of glory, others calling on the hills to cover them, and on the mountains to conceal them; and all shall gaze as they gather together into that tremendous infinitude, the eternity that stretches before them.

Brethren, you and I, if we never met in the congregation of the living before, must meet together in the congregation of the dead. Each atom of our dust "rests in hope again to rise;" "for the trumpet shall sound, and the dead shall rise." And when we stand upon that vast platform, amid that mighty surging multitude—a multitude more countless than the waves of the sea, or the leaves of the forest, or the sands upon the sea-shore—and when we take a retrospective view of all we have passed through—how poor and paltry will many things look which we have fought, and struggled, and spent our health and strength for on earth! My dear friends, seen from the judgment-seat of Christ, the most brilliant crowns will grow pale, and the proudest coronets will appear denuded of all their attractions; and thousands shall feel that the gold which we worshipped, instead of being fit to be turned into shrines and gods for us to adore, was only worthy to be turned into a pavement on which our feet should tread, in our passage to another, a better, and more glorious repose.

This leads me to the second point that I wish to consider—that there are not only "the dead," but, distinctively, "the dead in Christ."

There are three expressions used to describe our relationship to Christ. There is, first, to be "without Christ," the state of nature. There is, secondly, to be "in Christ," the state of grace. And there is, lastly, to be "with Christ," the state of glory. To be "without Christ," is our state by nature; to be "in Christ," is our state by grace; to be "with Christ," is our destiny, our happy destiny hereafter.

It is here implied that there are but two distinctions upon earth that are real—"in Christ," or out of Christ; and there is not a tombstone in London, on which affection has written its varied eulogy over the ashes of the beloved dead, if it had the inscription which God would write upon it, that would not record—

"Dead in Christ," or, "Dead out of Christ." Hence, after all, what is the real value of many of those distinctions, which may be expedient or inievitable, but about which men dispute and quarrel? How startled will the high-churchman be at the discovered emptiness of those peculiarities in which he gloried! I mean high-churchmen in the popular sense, not in the true sense; for, in the right sense of the word, I hold that I am a higher churchman than Dr. Hook or Dr. Pusey. The high-churchman is not surely the man that measures the church by the height of the steeple, but he who belongs to the congregation of the redeemed. In this view, those who call themselves Dissenters adopt a questionable name. If it apply to separation from the Establishment, it is, at most, of no eternal moment; but if it mean dissent from the true church, the church of the redeemed, the name is a reproach. How startled will the Dissenter be, to find his Shibboleth was a Shibboleth earth-sprung, and that it died on earth, and has no place, or part, or mention at the judgment-seat of Christ! And there, amazed beyond expression, will the Puseyite be, (for I trust that there are some of them who, amid all the rubbish, hold the foundation,) when he discovers that his section gave the fewest members to the church of the redeemed in glory; and that his candelabras, and his genuflections, and his crosses, and his crucifixes, and his altars, were just so much wood, hay, straw, stubble, which he piled upon the true foundation!

It will not be asked, when we stand at the judgment-seat of Christ, *Whence* are you?—but, *What* are you? It will be no recommendation that you are a churchman—it will be no disqualification that you are a Dissenter. These distinctions will have dropped away, and perished as unreal in that light in which reality only lives. You may have been baptized—you may have belonged to the visible church—you may have been one of its ministers—you may have been a communicant—you may have been a liberal supporter of the ordinances of Christ—and yet may not have been in Christ. I believe that what will be seen and witnessed in the hereafter, will startle and surprise many participants of it. You will miss many a bold professor, whose voice you thought you would hear loudest in the choir of the

redeemed; and you will find there many a suspected one, that you in your ignorance shut out, or in your uncharitableness anathematized, highest and brightest in the number of the saved. You may find there some poor tonsured monk, with his shaven crown and rope girdle, who looked in his cell beyond the crucifix which he held in his hand, and saw in all his glory the Son of Man nailed to the cross, the only atonement, and "washed his robes and made them white in the blood of the Lamb." You may find there some poor Jew, who rejected Jesus of Nazareth, the Saviour, but who, in his deep humiliation, in his sorrow and sighing, and crying to be emancipated from the curse and taint of his sins, and to be at peace with God, shall discover that he held the Saviour in substance, while he recollects with sorrow that he repudiated him in name. We shall find there many that we cast out, whom we had no business to cast out; and we shall miss many whom we had no right to number among them at all. All minor distinctions will then be done away; the trappings of rank, the disputes of party, the robes, the rules, and ceremonies, will all be left behind in the grave; and the only distinction that will appear indelible for ever will be, the living in Christ, or the dead out of Christ.

Then you may ask, (and surely, if you have any interest in your own safety, you must ask earnestly,) "What is it to be in Christ?" The language, my dear friends, is most expressive. If I am to describe it generally, I would say it is to look for salvation through his blood alone: to feel that if God were to sink me to the depths of everlasting ruin, he would not pronounce upon me a sentence greater or more severe than I have deserved, and yet to feel that if, in the name and through the righteousness of Christ, he were to raise me to a glory too brilliant for mortal eye to look on, and too magnificent for the human mind to conceive, God would not bestow upon me a boon greater than Christ's merits entitle me to. To be in Christ, if I may paraphrase it, is to feel that Christ paid all we owed to God, and purchased for us far more than God owed to us—that he is our only way to know God, and the only way for God to receive us—that he is the only channel for us to reach God, or for God to come down to us; it is to feel that Christ's sacrifice is the only ex-

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piatory sacrifice for sin, and that it is not only access to God, provided by infinite wisdom, but that it is the very expression and evidence of God's love to us. Our Saviour is precious, not simply as making it possible for God to forgive us, (just as it is made possible for the queen of England to forgive the sentence of a convict, and to remit it, but, inasmuch as he shows that God will not merely forgive us, and leave us to live the lives of forgiven convicts, at a distance, but that he will take us to his bosom as justified, and redeemed, and converted, and adopted sons.

The expression "in Christ" is a very peculiar one; and I am quite sure that you may see, by the simple contrast which I will make, that it is not an ordinary expression, denoting merely, as some think, that we are to *follow* Christ. We do not say a pupil is in his teacher, a patient in his physician, a son in his father, or a servant in his master; we say the pupil follows his teacher, the patient follows his physician, the son obeys his father, the servant serves his master. Then if this peculiar expression, "in Christ," is constantly employed in Scripture, if the ordinary phraseology of life is designedly outraged by a strange and uncouth expression of relationship, are we not warranted in inferring that there is some great reason for this change—something more than the Socinian means by following Christ? The Scriptures generally employ plain language; and, when strange expressions are used, it is to describe a doctrine that is strange, or far above the routine of mere humanity. It is, in short, one of a series of phrases allusive, I believe, to known and expressive symbols. I find that all in the ark were saved, while all out of it were lost. What would have been the use of any antediluvian sinner, a strong swimmer, determining to follow, but not to enter the ark? He might swim for a few hours, but it would not be long before he sank. Now, an antediluvian sinner following the ark by swimming, in order to escape drowning, is just like a Socinian sinner trying to be saved from wrath by merely following Christ. The allusion may be to the city of refuge. The manslayer, outside, might be smitten down and destroyed, but the moment he got inside he was safe; while the criminal pursued by the avenger of blood, was rushing to the city of refuge, if he

was caught on his way to it, he would be slain; but the instant he got into it, he would be safe. Thus following Christ is not enough: you must be in Christ, as the criminal was in the city of refuge, as Noah and his family were in the ark; and then the winds may blow, and the waters may rise, or the avenger may pursue, but "there is no condemnation to them that are in Christ Jesus."

My dear friends, are you in this state? Are you not merely believers in Christ as a teacher, but "in Christ" as your glorious sacrifice, your eternal refuge, your priest, your altar, your all? Are you connected with him as the branch is connected with the vine—united to him, incorporated with him, one with him, in life, in death, and in eternity? Union with Christ is not a mere figure of speech—it is not a metaphor: it is a reality; so much so, that whatever I do is done through Christ's life pervading me. If I lift my hand to the right or to the left, upward or downward, it is in virtue of that life which is in my body; and if I give a penny to the poor, or subscribe to a school, or do any other good work, it is in virtue of that life which is implanted in my soul by Christ, and which enables me to say with the apostle, "I live, yet not I, but Christ liveth in me." Do you believe that? Can you feel this to be reality? Can you peril your everlasting prospects upon it? If so, blessed are you when living, and blessed shall you be when dead; if you are not so, you may be Churchman or Dissenter—you may be what you like, or what you please to call yourselves—unhappy are you in life, and unhappy will you be in death—you are out of Christ.

This leads me, in the third place, to refer to the benediction that is pronounced upon those who are here said to be in Christ.

Then, if the dead in Christ be blessed, they do not cease to be. Some Christians have taken up the idea (and I think it is a very absurd one) that there is a cessation of life at death till the resurrection-day—that when we die we cease to be until the body is raised again from the dead. Certainly there is no warrant for this in Scripture. Can you say they are "blessed" that cease to be? Passive repose, unconscious sleep, suspension of life, and unconsciousness, are not surely elements of bliss. If this were heaven, then I could not conceive the blessing pronounced to

apply to it. But I consider the idea of the future state to be a very different thing to that. I cannot conceive of happiness without conscious life. Annihilation is not blessedness. The elevation of mind, the expansion of intellect, the enlargement of all the powers, the removal of the shackles that confine them, the spread of the soul's unfettered wings, to soar and revel in unceasing life, and approach evermore to God without cessation—this is happiness. But we believe that "absent from the body" is "present with the Lord." An apostle said this by the inspiration of that Lord, and we must believe it. They are, then, "blessed" that thus "die in the Lord;" and to be so they must live so.

When a Christian dies, the eye of the mourner looks on the pale face of the dead, and weeps; for there is nothing on earth so unnatural, and sorrowful too, as a dead face. Death is not natural: it is most unnatural—it was never meant to be—it is an infraction of the laws of God's universe; and the dead pale face always seems to me to reflect the shadow of some great disaster, and to have revealed on it the lesson—"The wages of sin is death." The natural eye looks upon that face and weeps; but the Christian looks beyond the ashes of the dead, follows the emancipated soul, as it rises on outspread and untiring pinion, and exclaims, "Thanks be to God who giveth us the victory through Jesus Christ our Lord." In the case of a Christian, the scythe of death cuts down nothing but what he would leave behind: it merely removes the restrictions and the limits that repress its energies, that the disenthralled and emancipated spirit may soar and rise to God, as its eternal home.

"Blessed," then, "are the dead which die in the Lord." Often have they been cursed when living; but now they are "blessed" when dead. They met with many a trial, and encountered many an obstruction on earth. No man ever did any thing that was good without meeting with terrible obstructions. The price you must pay for every kindness you bestow is ingratitude; and the enduring of vicarious sacrifice or suffering seems to be perpetuated still; one generation suffering that its successor may have privilege, or happiness, or peace. It is when the noblest deeds are done, and the holiest lessons taught, the greatest perse-

cution breaks forth. But the anathema of the world never yet put down or scathed the children of God. It has only made them rise with a greater energy, and given to their spirit a nobler elasticity, and nerved their high souls for more heroic enterprises. In fact, persecution never yet, in the history of humanity, put down a good cause, and it never built up a bad one. It is a law which God himself has made, that the arrow which is shot from the persecutor's bow shall rebound and pierce the persecutor's heart. And hence, if the sword and the fagot are ever to be employed in our warfare, let the one be unsheathed and the other kindled by the foes, not by the friends of Jesus. The cause of Christ disclaims them. "For the weapons of our warfare are not carnal, but spiritual, and mighty through God." Well, if these believers have been accursed of men, they have "died in the Lord," and are "blessed" of God. We may have lost them, and they may be lost to us; but they are joined to God, to happiness, and to heaven. When I stand over the ashes of the dead, amid all the freezing doubts that the skeptic would cast, like cold shadows, upon their grave—amid the torn feelings that relationship is conscious of—amid the din and noise of the wheels of this world, I can yet hear piercing the firmament, and reverberating from the cold, dark chamber below, the "still small voice"—"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

They are "blessed," for none can effectually condemn them. Memory may remind, the law may pronounce, Satan may accuse, conscience may smite. But it is only for a moment, for "it is God that justifieth; who is he that condemneth?" "Who shall lay any thing to the charge of God's elect? It is Christ that died, yea, rather, that is risen again."

They are "blessed," for they are removed to the distance of infinitude from all evil. They are in the realms of infinite purity. No corruption can stain them, no iniquity vex them, no foul pollutions defile them; they can neither be tempted, nor tried, nor suffer any more. The door that shuts the believer in, shuts out all sin and sorrow for ever.

They are "blessed," for there will be there the restoration of

suspended intercourse with those they loved. Venerable fathers whom they bore to the tomb, will meet them there—their gray heads literally "crowns of glory." The babe that dropped from thy bosom, O Christian mother, like a premature fruit from the tree of life in spring, will meet thee in the realms of glory. The cherished friends you loved will gather around you, and the broken circles which you deplored will be completed; and they will appear no longer capable of misconstruction, or open to any of the imperfections common to humanity. Perfect happiness and perfect purity shall reign there. There will not be a spot upon which you will be able to lay the finger and say—"Here I suffered." The names "widow" and "orphan" shall not be mooted in heaven, or recorded in the vocabulary of the blessed. Not a tear is shed there—not a sorrow felt; all is happy, because all is holy; and over the fairest and most fragrant blossom hangs the superscription of "eternal." They are "for ever with the Lord:" in Christ upon earth, and "with the Lord" in heaven.

It is added as an explanation of this blessedness—"They rest from their labours." This world is the scene of ceaseless labours; its highest are weary and heavy laden.

You recollect the passage—"There remaineth therefore a rest for the people of God." In the original the passage reads—"There remaineth therefore a *Sabbatismos* for the people of God;" literally translated, "a Sabbath-keeping." Though another word is used here, yet we may read it, "they *Sabbatise* from their labours, and their works do follow them." In other words, heaven is not the pagan elysium, or the Mohammedan paradise, but a glorious rest, an everlasting Sabbath, for the people of God. Yet, by a strange contradiction it is said—"And they rest not day and night." They "rest," and yet they "rest not." It is a place of endless repose, and yet a place of endless activity. Their energy is their enjoyment. Our Sabbaths upon earth ought to be, as they were meant to be, shadows cast upon the world as from above, foretastes of the great Sabbath of eternity. I look upon the Sabbath as a kind of bivouac preparatory to the battle of the week; an occasional and recurring respite from Cæsar preliminary to the everlasting Sabbath that will be enjoyed by the people of God. I look on it as a beautiful island cast into the

roaring and restless torrent of immortality; and standing upon that island, we can look at the rush and listen to the din of the eddying world, and see leaping down from above in undimmed splendours the sunshine of heaven, and hear from afar the unspent chimes of an eternal harmony. The Sabbath is too precious to be given up; humanity will not surrender it, Christianity will not let it go. It will be revered by the Christian as long as the world shall last. The poor man would be the greatest sufferer, were there no Sabbath. What! would you give up that blessed day of jubilee, on which the highest and lowest can assemble in the house of God, and say, "We are peers;" when the rich and the poor can meet together, and feel the ennobling and kindling sentiment of a common brotherhood—"The Lord is the maker of us all?" Part with your beautiful cathedrals, but part not with your precious Sabbath. Man built the cathedral, God hallowed the Sabbath; the one might be the injury of the beautiful—the other would be the loss of the essential. An irreparable catastrophe, an awful judgment, a bitter bereavement; humanity and Christianity together would weep over the extinction of the Sabbath, as the setting-in night of its brightest day. Architects can build new and better cathedrals—princes can no more make the Sabbaths than they can create the world. Make your Sabbaths on earth, as far as influence, example, and advice can extend, to be cherished by all that are dear to you, and your Sabbaths in glory will be a "rest from your labours."

What, let me here ask, is the way to get the Sabbath best observed? I think the interference of legislation is a good method; but it seems very strange to me, that the Christians of this country should be always bothering the House of Commons about these matters, when they hold the matter in their own hands. Let the nation make the Sabbath visible, and no post-office or parliament will touch its sacredness. Let us make our Sabbaths what they ought to be, and the Legislature must make them so too; and I trust the day will soon dawn upon the world, when, in the reflection and repercussion of all that is around us, Sabbaths beautiful in your homes, and peaceful in your streets, and hallowed in your sanctuaries, will make Sabbaths felt and

hallowed in the House of Commons, and senators afraid to utter one word tending to their desecration.

But it is added, "that they rest from their labours, and their works do follow them."

What a precious truth is this! "Their works do follow them!" If a Romanist had written this, it would have been, "Their works *precede* them;" but God wrote it, and therefore "their works do *follow* them." In other words, our works do not go before us to heaven, because we enter there wholly through grace; but "our works do follow us," as the retinue that speaks to the universe, that we have brought forth the fruits of the Holy Spirit of God. We are admitted into heaven because of Christ's righteousness; we are seen to be fit for heaven by the fruits we have brought forth. His righteousness imputed is our title—the Spirit's righteousness imparted is our qualification; Christ's work our right—the Spirit's work our fitness; and the fruits we bring forth the evidence of both. We are justified by an imputed righteousness—we are sanctified by an imparted righteousness; these two are inseparable. Our works, then, do not precede us—they follow us. The only thing that goes before us to heaven is the Lamb; "these are they that *follow* the Lamb;" and the only things that come after us are our *works*. Thus you go to heaven between two—Christ, the king of glory precedes you, to open its gates for all believers—the good you have done follows after you, to give evidence, from the light that is reflected from behind, that you belong to the company of the redeemed, and are children of God; and fit to take your place and part in the choirs of the redeemed around the throne.

Take care, then, you do not let these interchange places. When you hear persons say, that we, evangelical ministers, are against good works, tell them it is either a misrepresentation or a complete misconstruction of our views. I insist upon good works and almsgiving to every Christian cause—clothing the naked—feeding the hungry—circulating the Bible—aiding missions, just as strongly as any human being can insist upon them; but then I do not invert the pyramid, and try to make it stand upon its apex instead of its base—I put things in their right place, Christ before, and the works afterward. If you follow the works, you will be

found among those to whom Christ shall say—"I know you not;" for the fairest of them all has more of evil in it than you know; but if they follow you, they occupy their rightful place, and you will thus necessarily follow Him who gave the works all their life, their continuance and beauty, and you all your title to that rest that remains for the people of God.

What a beautiful and blessed thing is the gospel of Jesus! Precious is the Bible—more precious still the gospel it contains; precious are our Sabbaths—more precious still the everlasting Sabbath. Love the gospel; live under the influence of the gospel; spread the gospel; if needs be, die rather than part with the gospel. It teaches us purely to live—it teaches us peacefully to die. An aged Christian's death has no terror in it—very little cloud on it; it is that beautiful evening twilight, that mingles so imperceptibly with the twilight of the eternal morn, that the night between is scarcely felt. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

How thankful should we be that we have been delivered from the superstition and bondage of the Church of Rome! Her best and most exemplary members, according to her theology, must enter at their death into a state of purgatorial torture, purifying according to its intensity of agony and its length of duration. Their best and holiest dead must enter into this middle state; it is this prospect that lies inevitably before them. Hence no Romanist dies triumphant—no halo surrounds his head, no song of victory escapes from his lips. The blazing fires, not the glories of heaven, burn before his eyes; and instead of resting from labour at the hour of death, he feels that the keenest portion of his sufferings is yet to come. It is not so with the true Christian, whose faith and hopes are drawn, not from the traditions of men, but from the inspired oracles of God. He regards the death-struggle as the last of his labours, and his exit from the body as his instant entrance into peace. Whether he is cut down in the midst of his days, or dies daily in long and lingering decay—whether he slips the coil of life at once, or sees and feels it gradually unwind, he cherishes the sure and imperishable hope of an abundant entrance into joy. He sees on the last margin

of time, the interlacing margin of eternity; hears, borne from afar, the sounds of his welcome, and tastes in the cup of death the sweets of immortality and life.

Let us cleave to that blessed book which contains the gospel, and serves as a lamp to our path through the valley of the shadow of death. By its instrumentality, children now understand what the greatest ancient philosophers had no conception of. That blessed book rekindles in the heart extinguished love, and relights and trims the lamp of immortality—it guides the judgment—inspires the affections—restores the Sabbath of the soul—it overarches the dreariest caverns of despair with the bow of promise, and rings benedictions in the tombs of the dead. It alone opens to us an avenue from earth to heaven, and plants in its darkest and dreariest nook the radiant and imperishable inscription—"Blessed are the dead that die in the Lord."

LECTURE III.

THE NEW JERUSALEM.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. . . . And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper-stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was of pure gold like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was of pure gold, as it were transparent glass."—*Revelation* xxi. 1–3, 10–21.

THE scenes first recorded in this chapter plainly follow the advent of Christ, and as plainly precede the long expected Millennium.

First of all, as it seems to me, the earth will be purified by the last fire, as it is written in 2 Pet. iii. 10: "The day of the Lord"—that is, the day in which is fulfilled the promise of his

coming—"will come as a thief in the night;" or as it is elsewhere written, "Behold, I come as a thief." What, then, takes place on this day, "in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up?" The same startling event is also described in verse 12: "Wherein the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat."

When this overflowing fire shall have wrapped the world, and consumed all that is in it, and, having done its mission, has passed away, Christ and his risen saints shall descend from their aërial glory upon the purified earth, called in verse 13, "the new heavens and the new earth;" and this descended company is here described as "the Holy City, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This glorious spectacle is just the fulfilment of the prophecy of Isaiah lxv. 17: "For, behold, I create new heavens and a new earth. I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." The Apocalyptic description in this twenty-first chapter is also the fulfilment of a kindred promise made by the mouth of Ezekiel, (chap. xxxvii. 24:) "And David my servant (i. e. beloved servant) shall be king over them, and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. . . . I will set my sanctuary in the midst of them for evermore. My tabernacle, also, shall be with them: yea, I will be their God, and they shall be my people."

This New Jerusalem coming down out of heaven, is just the sealed ones out of every kindred, and tribe, and tongue; that is, the one hundred and forty-four thousand—those who had "washed their robes, and made them white in the blood of the Lamb"—the sackcloth-wearing witnesses, once all but extirpated from the earth—"a woman," once concealed in the wilderness—now coming down in their resurrection and holy bodies, like a cloud of glory, to reign on that earth on which they suffered so much and so long.

This scene is the realization of a vision thirsted for during eighteen centuries, Rom. viii. 19: "the manifestation of the sons of God," "the adoption, to wit, the redemption of the body;" and also of John xvii. 21: "That they all may be one; as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me;" and also of Gal. iv. 26: "Jerusalem, which is above, is free, and is the mother of us all." The old Jerusalem is thus forgotten in the richer glories of the new, and the first paradise lost in the lasting splendours of the second, and the "vision of peace" is no longer prophecy, but performance and blessed fact; all this erection of glory, magnificence, and beauty, shall rest and shine on that very earth which Satan has usurped, and sin has harassed, and clouds and darkness have hung over for so many thousand years of pilgrimage and evil. God's ancient city, the dim type, was called by expressive names: "the city of the great King;" "city of God;" "beautiful for situation, the joy of the whole earth." These expectations, it is plain, exceed the scene actualized, even in Solomon's reign, in which they had no adequate counterpart; they were rays shot from the future; they had their rest on the then present, but their light from the future. Ancient Jerusalem wrecked the divine idea of *a city*, just as Adam wrecked God's great idea of *a man;* but God's purpose is frustrated in neither—it moves over their respective ruins to its perfection, and they both find that perfection—the one in Christ, and the other in the New Jerusalem.

In this chapter of the Apocalypse, therefore, we have dim ancient predictions fully realized, prelibations and foretastes of distant blessedness fully met, shadowy outlines filled up, and the deep yearnings of humanity, and the fervent prayers of saints, responded to in music, in beauty, and in glory. It is at this period that (Heb. xii. 22) "ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven; and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant."

This city reveals its origin in our presenting its definition. It

is not an emanation from the earth, but something deposited on it. It does not grow like a tree out of the earth: it comes down like a divine thought, perfect in all its structure, radiant with glory, the creation of God, a thing of heaven to adorn the earth, a meeting place for God and them that are his. It is called a *Holy* City. This is the secret element of its perpetuity, and beauty, and excellence. Holiness is immortality. "Nothing that defileth can enter;" and, therefore, nothing that can originate and feed decay can fasten it on. There is no weed, no brier, nor thorn, nor upas-tree, in that regenerated soil; and, therefore, there is no root of bitterness, nor bitter bud of wo. It is called, also, by St. Paul, "the city of the living God." Athens was the city of Minerva, and Rome of Mars, and were the cities of dead gods; but this is the city of the *living* God, supported, sustained, and enriched by his presence, and pervaded throughout its universal structure by his living energy and love. It is also called in verse 10, "that great city"—great, not in its material, but moral grandeur—great in the glory that hovers over and around it, like a rainbow round a fountain; having all the elements of enduring greatness, because inhabited by the "Great King." It is described as *Jerusalem*, or, as this word means, the vision of peace. The first vision perished in the storms and clouds of war, and even in its noonday splendour it was an imperfect type of this new and glorious scene. Then the Sun of Righteousness had risen but a few degrees above the horizon, and Jerusalem, and all its towers, projected a long and cold shadow over the earth. But in the days of the New Jerusalem, that sun has ceased to be horizontal, and has become vertical, and all shadow is sunk beneath the glory that streams down, uninterrupted by passing cloud, and yet neither scorching the earth, nor wearying its inhabitants.

It is also called the *New* Jerusalem, not only as a contrast to the old, but as ever continuing to be new. It is like the "new song" which hovers perpetually round it, as musical and sweet, after it has been heard a thousand years, as when it first sounded in the sky. Infinite things alone never pall upon the taste, infinite beauty never grows old, and infinite excellence never wearies. Our homes on earth have but alloyed delights, and the fairest of

them all are not attractive enough to render change unnecessary; but the scenes and beauties of the future city shall never lose their lustre, or diminish their attractions. At its commencement, and in all its after cycles, this song shall be sung: "We have a strong city. Salvation will God appoint for walls and for bulwarks."

It is next described as having in it "the glory of God;" this is plainly the shechinah, or that bright glory that burned on the mercy-seat between the cherubim in the ancient temple, and was to the Jew the visible and standing evidence of the favour and presence of God. It shone on the pillar of fire in the wilderness, burned on Horeb in the bush, and was plainly a ray from Him who is the brightness of the Father's glory, and the express image of his person. There is, therefore, no doubt that the Lord Jesus will be manifested in the New Jerusalem, in some such glorious manner, so that every eye shall see him.

This idea is still more fully brought out in verse 3: "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God." This is plainly an allusive reference to Ex. xl. 34: "Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle."

This dwelling of God with us in glory in the New Jerusalem, is the fulfilment of a promise made 1490 years before the advent of Christ, in Leviticus xxvi. 11: "And I will set *my tabernacle* among you; and I will walk among you, and will be your God, and ye shall be my people;" and also of another, pronounced 587 years before the advent of Christ, in Ezek. xxxvii. 22: "Ye shall *dwell* in the land that I gave to your fathers, and ye shall be my people, and I will be your God."

"He will dwell with them," is, literally, "He will be the shechinah among them;" the word meaning strictly to be a dwelling. Thus, the declaration in the commencement of the Gospel of St. John, for instance, is a clear allusion to the shechinah: "The Word was made flesh, and dwelt (or shechinaed) in the midst of us." "Go up to the mount, and I will be the glory," (i. e. the

shechinah.) Haggai i. 8. "That the glory may dwell," i. e. that the shechinah may be "in our land." Psalm lxxxv. 10.

Just as the glory took up its residence in the tabernacle, so the Body, from which it was a reflected splendour, which is Christ, the unquenchable shechinah, will take up his residence in the New Jerusalem. This is "the glory to be revealed," to which the apostle alludes; and "the King in his beauty," of whom the prophet speaks; and the fulfilment of the promise, or rather hope, "we shall see him as he is." We have Christ in the midst of us now in his special and gracious presence, and we see him "through a vail darkly," as he is enjoyed by "two or three met in his name;" "whom, having not seen, we love, and whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." Some saw him as the "man of sorrows, and acquainted with grief;" others saw him in his resurrection body, all beauty and perfection. Stephen saw him "at the right hand of God," in his own essential glory. Some may be standing here who shall see him in his triumphant procession from the skies. "He cometh with clouds." "To them that look for him he will come again the second time without sin unto salvation."

In verse 11th it is said, "Her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

The word used for light is not φῶς nor λύχνος, the ordinary expressions, but φωστὴρ. This last word means a luminary, and involves the idea of rule. "The sun to rule the day," is an expression of its meaning. The word is also applied to the Urim and Thummim, or precious stones on the breastplate of the high-priest, on which the impinging rays of the glory that dwelt between the cherubim disclosed the counsel of God in times of perplexity and doubt.

The same word is likewise used in the sense of a window, or means of transmitting light. So Christ is the medium of all the light and glory that rest on the New Jerusalem; then, as now, the only means of intercourse with God. Not one ray of everlasting joy, not one rivulet of living waters, not one blessing of the throne or of the footstool will reach us even there, save through

the mediation of Him who is the great and only Mediator between heaven and earth.

"A great and high wall" is declared to rise around the great city; a plain evidence that outside are foes, who require to be kept off the sacred enclosure which they would otherwise enter, as Satan entered Paradise. These enemies are the same that are alluded to in chap. xx. 8; and these walls are the literal accomplishment of the promise—"Salvation will God appoint for walls and bulwarks." "I, saith the Lord, will be unto her a wall of fire round about, and the glory in the midst of her." Omnipresent love within, and omnipotent power without, are the prerogatives of the New Jerusalem. Psalm xlviii. is literally her glorious charter. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain as of a woman in travail. Thou breakest the ships of Tarshish with an east wind. As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: God will establish it for ever. We have thought of thy loving-kindness, O God, in the midst of thy temple. According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following. For this God is our God for ever and ever: he will be our guide even unto death."

The twelve gates, or literally gate-houses, are the entrances by which the righteous enter—all for entrance, but none for exit. And that it may be seen that there is abundant access for the representative number, 144,000, that is, for all the people of God, these gates are stated to be twelve in number. There is no element of exclusion anywhere but in man. There is room in the New Jerusalem—room in the twelve doors of access—room in the

affections of God—in the atonement of Jesus—in the welcome of Calvary—in the offers of the gospel—and none are excluded save they that exclude by incapacitating themselves.

There are also twelve sentinels. This alludes to the custom of planting sentinels at the gates of ancient cities. Thebes, with its hundred gates, had a hundred sentinels to keep watch and ward. The temple of Jerusalem had its unceasing militia in its priests and Levites; and Paradise lost had over its approach the flaming cherubim to resist all approach to its sacred enclosure. These angel sentinels are there to defend the inmates from all hostile elements without, and thus to fulfil, amid millennial glory, the functions they now rejoice to discharge at present—of being ministering spirits to the heirs of salvation.

These gates were so arranged, that three faced each point of the compass; and thus they fulfil by their distribution the promise of our Lord—"They shall come from the east and from the west, and from the north and from the south, and sit down with Abraham, and Isaac, and Jacob;" and these constitute that sublime gathering which shall be "the manifestation of the sons of God."

The city had "twelve foundations, and on them the names of the twelve apostles of the Lamb." The apostles laid the foundation of the Christian church ministerially, that is, they proclaimed Christ alone the foundation. "Other foundation can no man lay;" and they themselves were the first laid upon it in the superstructure that commenced at the resurrection of the Lord. In former times, he who laid the first stone, identified himself with the fabric, and was covered with a portion of its glory. Thus Tacitus states, that when the Roman capital was built, all sorts of persons took part in laying the foundation, that it might be felt to be the protection and the pride of all. Yet the apostles are not described as the foundations, but only as having their names inscribed on the foundations; and even these names, so justly venerated, are legible there, not in their own light, but in the light of the Lamb. This is, perhaps, a response to the Redeemer's promise—"In the regeneration, when the Son of man shall sit on the throne of his glory, they shall sit on twelve thrones, judging the twelve tribes of Israel." Peter, we here see,

had no primacy in the first Jerusalem, and he has plainly none in the second.

"He that talked with me had a golden reed to measure the city." This act is the symbol of taking possession. Thus, in chap. xi. 1, the Reformed churches were separated from the Romish apostasy by a measuring reed—a reed, frail and perishable, because it was a separation only of a visible church from a visible apostasy—the former having some sinners, and the latter retaining some saints. But here a golden reed is used, to denote a perfect and everlasting distinction between the saved and the lost. Thus the mockery of sovereignty was once put into the hands of Jesus: the unquestionable reality of authority, and power, and empire, will be seen in his hand in the New Jerusalem.

"The city lieth foursquare. This is language significant of stability; a cube is firm in any and every position. Among the Greeks, a man of firm resolution was called *ἄνὴρ τετράγωνος*, literally a foursquare man. This is the city that hath foundations that cannot be shaken, whose builder and maker is God. No earthquake shall upheave it—no violence disturb, or enemy enter it. It rests an immortal fabric on its everlasting site.

"The building of the wall was of jasper." The word *ἐνδόμησις* is properly a bulwark; and as jasper is used to describe the Lord Jesus, it is here implied that the Redeemer is its bulwark.

"The city was pure gold, like unto glass." Gold is the symbol of incorrodibility and of value; it is the most precious of all the metals, and least affected by decay; but this is not sufficient to express its full beauty; it is also "clear as glass." In the visions of the harpers on the glassy sea, we had the purity, but not the permanence, of the church; but here we have the purity, "clear as glass," and the permanence too, "pure gold." These its manifold glories are associated with that mysterious Urim and Thummim, or precious stones in the high-priest's breastplate. There are employed the blue sapphire—the variegated-veined chalcedony—the green emerald—the dark-red sardonyx—the sea-green and pale chrysolite—the blue-green beryl—the brilliant topaz—the dark-tinted chrysoprasus—the deep-red hyacinth, and the violet amethyst—all sparkling in the splendours of the light of the Lamb; and dull, and dead, and colourless, except in re-

flecting around his beams. The people of God are represented in Scripture under various names. They are frequently compared to living stones, and occasionally to precious stones. Thus it is declared by God, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels." These jewels, or precious stones, sparkling in the same light, have each its own peculiar characteristic. It may be designed to set forth this idea by imprinting on each stone in the walls of the New Jerusalem an apostle's name. If this be so, we may suppose that the name of John will be upon the sapphire, the mild skylike lustre of which expresses best the character of the loved and loving John. The brilliant topaz may bear the name of the splendid and impressive Paul. The dark-red sardonyx may denote the glowing zeal of Peter; and the purple amethyst may be dedicated to the grave and dignified James; and the emerald, so agreeable to the eye, the cultivated and holy Luke. It is thus that stones have sermons, and gems a language; and the twelve precious stones in the foundation of the New Jerusalem, on which were inscribed the names of the twelve apostles, may have a deeper meaning than appears on the surface.

All that is beautiful in nature may have its counterpart in something beautified by grace; and these two strings—once dissonant—may be touched anew, and prove again harmonious chords in the great and eternal harmony.

All the precious stones in the crowns of kings, and in the cabinets of museums, are the scattered fragments of that explosion which sin kindled in ancient Paradise, now strewn over the earth, and buried frequently in its depths; relics in short of its magnificence, and memorials of its catastrophe. In this city these precious stones shall be exhibited in all their pristine glory; in masses, not in minute fragments; brilliant and pure, not dimmed and shaded. Ruby rocks and quarried diamonds shall be there. Its floors shall be emeralds, and its dome shall be like sapphire; and its High Altar the Son of God, "the Pearl of great price," from which shall ascend perpetual incense, and around which shall rise, as from innumerable hosts, a hurricane of praise for ever. The very dust shall be of diamond, and the meanest thing where all is magnificent shall be gold. Its soil shall be ever fresh and

fragrant as the rose; its sky around like the rainbow, and over it all flowered with stars; and its distant hills shall be for ever alive with light. Darkness shall flee away from it like a doubt before the truth of God, and no night shall draw its sable curtains over earth's head. All space shall be full of Deity, the stars shall be the scriptures of the sky, and the light of the Sun of Righteousness the apocalypse of all. All sounds shall be harmony, and all mysteries light; the universe itself shall be a glorious hymn, and worlds the words in which it is written; and pine-forests, and palm-groves, the lichen and green fern, and the giant oak, and the hill-tops visited all night with troops of stars, shall overflow with the light of love, and life, and glory, and all so pure that snow would stain, and dew defile them. A new and yet more glorious genesis shall come upon our world. This poor earth, for six thousand years a vast sarcophagus, shall recover more than Eden life and beauty after its baptism of fire. It shall be

> "A cathedral boundless as our wonder,
> Whose quenchless lamp the sun and moon supply;
> Its choir the winds and waves, its organ thunder,
> Its dome the sky."

Magnificent scene! Yet more magnificent citizens! The antediluvian will be there, whose prospective faith, penetrating clouds and darkness, reposed on the Lamb of God. The patriarch, who saw Christ's day from afar and rejoiced, will be there also. Each age of the world will contribute to this happy city; and that age will be seen to have been the noblest and the best which poured through these twelve gates the mightiest crowds of redeemed citizens. Persons from every climate will be there. The African from his burning sands, and the Laplander from his everlasting snows; the Jew from his wanderings, and the Arab from his tent. All of the descendants of Ham, Shem, and Japhet, who have seen and accepted Jesus as their Saviour, drawn by a great centripetal attraction, shall meet in that New Jerusalem; and, like globules of quicksilver, mingle in fact, as they have met in spirit, and so be for ever with the Lord. Men from all ranks shall be there. The monarch and mechanic, the prince and the peasant, denuded of all circumstantial differences and distinctions, and glorious in

that common righteousness which humbles the heart while it exalts the person of the wearer, shall there see in each other brethren, and wonder they failed to see it before. Monarchies and republics, schools and universities, sects and parties, shall all present to this city happy citizens—the fruits of that living Christianity, which so many of them would neither understand, nor patronize, nor thrust out. Such is our inheritance, incorruptible and undefiled.

How should we rejoice in the prospect, the certainty, rather, of spending a blissful eternity with those we love below! to see them emerge from the ruins of the tomb, and the deeper ruins of the fall; not only uninjured, but reformed and perfected, with every tear wiped from their eyes, standing before the throne of God and of the Lamb, with palms in their hands, crying with a loud voice, "Salvation be unto our God and to the Lamb for ever and ever." What delight will it afford to renew the sweet counsel we have taken together; to recount the toils and labours of the way, and to breathe, and to gaze, about the throne of God in heaven! nay, rather to join in the symphonies of holy voices, amid the splendours and fruition of the beatific vision. To that state all the pious on earth are tending. Heaven is attracting to itself whatsoever is congenial to its nature, is enriching itself with the spoils of earth, and collecting within its capacious bosom whatsoever is pure, permanent, and divine; leaving nothing for the last fire to consume but the objects and slaves of corruption; while every thing that grace has prepared and beautified shall be selected from the beauties of the world, to adorn that eternal city which "has no need of the sun or moon to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof." There has existed in every age of the world a longing after a state on earth more pure, permanent, and divine, than any yet realized. Travellers have explored all realms, and poets have embodied their highest presentiments, and traditions have handed down dim and distant recollections of departed beauty as pledges of its return. From Cain to Job, and from Job to Abraham, and from Abraham to Columbus, weary humanity has been in pursuit of a city that hath foundations, and "desiring a better country, that is a heavenly." This glorious city is the response to these yearnings;

it is the coronal of the brightest hopes—the consummation of the grandest prophecies—the satisfaction of the deepest and most earnest yearnings of the human heart.

It is plainly a literal city—a material as well as moral structure—for risen bodies as well as regenerated spirits; and thus matter as well as mind and conscience will reach its perfection. This city will show what a renovated earth is capable of; what an array of glory, order, harmony, and perfection this chaos shall become at the bidding of Him on whose head are many crowns. It will be that brilliant focus on which shall converge all the beams of material and moral glory which are at present scattered over all the realms of Deity.

Its permanence, too, shall equal its perfection. There shall be no waning moons, and setting suns, and enveloping night; no flood, nor ebbing tides, nor drifting snows, nor frosts, to injure the everlasting verdure of that scene. No lightning shall smite its walls, or scathe its cedars; nor whirlwind disturb its air, nor fire leave its black footprint in any of its dwellings.

Earth, thus restored, with Jerusalem its sublime capital, may be the great school of the universe, the sublime instructress of other worlds, and thus it may play a part in the future that will cover all the shame of its first aberration.

These are truths which we should do well to study more. The contemplation of its approaching glory would dim all earthly lustre, and draw off our affections from things seen to things unseen, and constrain us to confess that here we are pilgrims and strangers. We should feel, too, the force of the apostle's appeal: "Seeing ye look for such things, what manner of persons ought ye to be in all holy conversation and godliness?" Does the prospect wing our souls with new zeal, and energy, and strength? Does it lift you above all that is grovelling and impure? Just in as far as it elevates, sustains, and sanctifies us, do we believe it, and no further. Open your eyes to this brightness, and your hearts to this warmth and love, as the expectants of such a home. Its advent becomes nearer every day; all things hasten it. Earthly cities are dissolving; kings are falling from their thrones; nations are convulsed and agitated, as if struck successively by irresistible tempests; the bonds and joints of the

social fabric are being loosened and dissolved. "The cities of the nations fall." Great Babylon is coming into remembrance before God. These are the "removing of those things that are shaken, as of things that are made, that those things that cannot be shaken may remain."

Oh, let it not be forgotten that our preparation for this glorious city is not an acquaintance with its mineralogical or geological characteristics, nor a poetic sympathy with its glory and pure splendour. We may be poets able to sing all sweet songs, and painters able to transfer to the canvas all bright scenes; we may be able to group and catalogue the stars, describe and classify the flowers, and yet not be Christians. It is the pure in heart who shall see God. It is they who are like Christ, who shall live eternally with him. It is holy character that abides for ever. The New Jerusalem is being prepared for those who have new hearts, new affinities, new affections, and new natures. Corruption cannot inherit its incorruption. Unsanctified feet may not tread its golden streets, nor impure eyes rest upon its beauty, nor one unregenerate heart beat amid its blessedness. There is but one essential franchise—a new nature: "Except a man be born again, he cannot see the kingdom of heaven." No qualification will be accepted as a substitute for this.

Make sure of a new heart, and you may safely calculate on an entrance into this city. This is the only indispensable qualification. It matters not how obscure, despised, or forgotten you may now be; you may be renewed, and sanctified, and made meet for this "inheritance of the saints in light," by that Holy Spirit who is promised to all that ask. "If ye, being evil, know how to give good gifts to your children, how much more will your Father in heaven give the Spirit to them that ask him!" It is no superiority to the necessity of a vital moral and spiritual change, that you belong to the very highest orders in the realm. "Ye must be born again." Nothing besides is any other than responsibility. This alone is meetness for the inheritance of the saints in light.

LECTURE IV.

THE SORROWLESS STATE.

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."—*Revelation* xxi. 3, 4.

We have seen the descent of the New Jerusalem, and endeavoured to describe that peculiarity of it—"the tabernacle of God with men," or the disclosure of the shechinah in the midst of it: I now proceed to consider the emphatic relationship which is to be enjoyed by its people in the midst of it—"they shall be his people, and he shall be their God." This promise has been repeated since the world began. Patriarchs, prophets, and apostles, all have heard it. We are his by his own sovereign and everlasting choice: "I have chosen you, ye have not chosen me;" "chosen in Christ before the foundation of the world," thus we were the objects of distinguishing mercy before the world began; and eternity to come, our promised home, is only the response to the aboriginal purposes of eternity past, the epoch of actualizing of our predestination to "an inheritance incorruptible and undefiled, reserved in heaven for us."

I do not here make an attempt to explain this truth; election lies far above the reach of humanity; it is a mystery, and I merely assert it as the unequivocal announcement of everlasting truth, reiterated and repeated, calmly and clearly in Scripture, as the expression of the mind and purpose of God. Whether we can harmonize it with our responsibility—another great doctrine—or not, cannot affect its truth. God has said it, and it must be true. As such, and on such authority, let us receive it; and "what we cannot see now, we shall clearly see and know hereafter." Man's responsibility and God's sovereignty are truths—

eternal truths; their harmony is real, but not audible to us; our ears are too deaf, our perceptions too blunt. The epoch of their contact—their focus—is not yet arrived: it will be; wait patiently.

We are the Lord's by purchase; we are not our own, but bought with a price, the precious blood of a Lamb without spot. Nothing we have is freehold; he has redeemed us and all we have to himself. We are property, but not man's. The brightest gem in the Redeemer's crown is the purchase of his precious death, an evidence of its virtue, a trophy of Calvary, and a mirror to an admiring universe of the majestic truth which placed it there.

We are his by preoccupation; he has sent his Holy Spirit to take possession of his purchase—to inlay each soul with holiness—to keep each body as a hallowed temple, and each heart as a shrine of "whatsoever things are true, and beautiful, and just, and holy:" "If any man have not the Spirit of Christ, he is none of his." Christ in heaven prepares a place for us, and his Spirit within us prepares us for that place. "This people have I formed for myself" is the inscription on every soul that shall dwell for ever in the New Jerusalem.

We are his by likeness. If this be so now, it shall be more so then. Prejudices and imperfections stain the beauty and dim the lineaments of that glorious likeness now upon us; so much so, that it is doubted, disputed, denied; but then we know that we shall be visibly like him, for "we shall see him as he is." The sons of God are now hidden—"the world knoweth us not." But then shall be the era of the "manifestation of the sons of God"—that era for which creation groans; there shall then be no difficulty in distinguishing whose we are, for Christianity's grand autograph shall be legibly upon us. The great truths imprinted in our hearts shall then have their illuminated counterparts upon our faces, and our sonship shall be no more the conviction of faith, but the realization of sense and sight; all the jewels shall be seen—the living stones, the peculiar treasure; the saints of God shall be beheld no longer through a glass darkly, but face to face.

It is also added, "God shall be their God," or as it might be

read, "God himself Immanuel, their God." God shall be seen in that present Christ so clearly, so fully, so gloriously, as we have never seen him before. That love, that once wept, and suffered, and died—that poured out itself in tears, in groans, in agonies, in death—that sympathy, that wearied not in the sunshine, and that faltered not in the storm, and exhausted itself in no circumstances; that mercy that absolved the guilty; that power that calmed the hurricane, healed the sick, and raised the dead—whatever in Deity is mighty, benevolent, gracious, good—shall be luminous in the Lamb of God upon his throne; and all this shall be ours—ours ever—unchangeably ours! This is the height, and essence, and coronal of all the promises; it is the focal point in which they all meet; it is the fulfilment of our deepest desires. That crown, that inheritance in light, that city of God, shall be ours! All this is good, but it is not all good unless God shall be ours; and it will be so. This is better than all; for it comprehends and exceeds all. If one say, "I will be your friend," we expect he will lend us all which that word comprehends; of the lawyer, the minister, the physician, who so pledge themselves, we expect the enjoyment of the excellences of each. Even so, if God say, "I will be to you a God," we expect that all his attributes will be the wall around us; and so it will be: everlasting light and glory, and wisdom, and beauty shall ever flow into us like a sea; each face shall be more glorious than the countenance of Moses. Nothing short of this would satisfy us; nothing less than God can fill the vast capacities of an immortal soul. His gifts, and graces, and blessings cannot fill it—Deity alone can. It was so meant at the beginning. This inheritance shall neither change nor fail. It is beyond the reach of the tides and transformations of time: "I am the Lord, I change not:" the highest excellency of the creature may change —"all flesh is grass;"—"the world, and the fashion of it, passeth away." God remains an unchangeable, inexhaustible, and everlasting inheritance; overflowing with joy after the lapse of a thousand millenniums. Truly is it written, "Eye hath not seen, nor ear heard, nor heart conceived, what God is to his people! Happy art thou, O Israel! Who is like unto thee, O people,

saved by the Lord, the shield of thy strength, and the sword of thine excellency?"

Do we so hope? Can we feel and say so? Is this our relationship?

And this God, who shall be our God, "shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

Such is a prophecy of the happiness of those who are the citizens of the New Jerusalem. Whatever is expressive of human enjoyment—of immunity from whatever grieves and disquiets now—is here made tributary to this apocalypse of the future glory. The removal of tears is a blessed promise; but mere removal is not all that is here meant; the words are literally rendered, "God shall wipe out (ἐξαλεῖψει) all tears (literally every tear) from their eyes." This means that God will not comfort in sorrow, or dry up tears as they start into the eye, which is our experience here—life being alternately tears and transports, weeping and rejoicing—but that he will extinguish the springs, or wipe out the very fountain of tears. Thus, tears cannot occur in the New Jerusalem; there are no springs of tears in that city, no sources of weeping, no roots of bitterness, no elements of sorrow.

In this dispensation tears have innumerable and inexhaustible springs. No countenance gazes on the sky, on which tears have not found a channel. "In the world ye shall have tribulation," is a prophecy about the fulfilment of which there is no dispute; it has its fulfilment in all homes, and circumstances, and centuries, and all sorrowfully attest it. Look where you like in this age, and you will see springs of tears; look where you like in the New Jerusalem, and you will not find one single spring of tears. Those losses and disappointments which are the occurrences of every day, will be impossible in the Millennium. We shall no more behold sunshine suddenly enveloped in clouds, and property the accumulation of years of industry suddenly swept away, and the heirs of plenty suddenly made orphans—beggars! Here, an unexpected turn in the tide of ever-fluctuating feeling leaves you on the sands, an irretrievable wreck; and props you thought permanent as the rocks, melt away under unexpected and mysterious influences.

There is no spot here sheltered from the storm at every point of the compass; no pinnacle which, if raised above the floods of the earth, is not therefore more exposed to the scathing lightnings of the sky.

In the New Jerusalem, the spring and sources of uncertainty, and injury, and decay, are utterly removed. Time does not waste, and eternity does not impair, the inheritance in light; the bread of carefulness is no longer eaten, and thieves there do not break through and steal; the crown of thorns is exchanged for the crown of glory, and the perishable tabernacle of this life for the "house not made with hands," and the dim tapers of this dispensation for the emerald glories of a better.

Another spring of tears on earth are the bitter bereavements which checker the common lot. These are confined to no circle, and prevented by no circumstances; they are the experience of humanity. Our relatives in eternity at this moment outnumber our relatives in time—the memory of the oldest is the picture-gallery of the greatest number of the dead. Widows and orphans are here the lasting evidences of tears.

But "no tears" there, is the characteristic of the future. Sickness shall not waste, nor years wear down, nor sin taint, nor cares wrinkle, our immortal youth, nor Death find one victim for his realms, nor Disease any food to feed on, nor Sorrow a subject. No mourners shall be seen in the streets of the New Jerusalem; no hatchments on its walls, no funeral procession amid the aisles of that cathedral whose size is all space, and no sound of weeping, or of wo, or funereal chant, amid the songs of saints and the anthems of seraphim. The deepest spring of tears shall not be there.

Anxieties and vexations of innumerable kinds are our inheritance here. Broken hearts are in palaces, and sleepless nights are not unknown on beds of down, and bleeding hearts beat heavily beneath royal purple, and cold shadows fall at times on the brightest family. We are now too remote from the Sun of Righteousness to be exempt from these. His rising is yet too low. In the New Jerusalem these are all exiles for ever; there is no footing for them; no word for them; they exist in recollec-

tion only, and are neither felt nor feared in that new and pure experience of the soul.

Tears, too, are shed in this dispensation, under a sense of the presence of sin. There is felt here "a godly sorrow:"—"the good I would I do not" grieves many a heart. This mourning shall be audible till lost in the tones of that glorious jubilee; these tears shall sprinkle the threshold of the gates of entrance to the City of God, and then cease for ever; the distance of infinitude shall stretch between sin and saints in glory. Nothing that defileth can enter, or create fever in a single soul, or awaken sorrow in any breast. Want shall not tempt to do wrongly, nor passion to do rashly, nor prejudice to act blindly. There will be nothing to repent of, or to confess, and therefore no tears of penitence can start into light there.

Tears are now shed from looking at the state of the world around us. "Rivers of tears run down my cheeks because men keep not thy law." "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep for the slain of the daughter of my people!" Jesus even wept as he looked on Jerusalem, and Paul grieved as he beheld Athens wholly given to idolatry. The world, as it is, creates much sorrow in a Christian's heart. Such tears are impossible in that happier state: there the wilderness shall rejoice, and every rock of earth shall be a part of Eden, and every inhabitant holy as happy.

There are tears now at the limited spread of Christianity on earth. We grieve that eighteen centuries of its existence have left so faint an impress on the earth; and we only lament the more when we see the reason of it in ourselves, our disputes, our selfishness, our sins.

There are tears, too, at the injury done to the gospel by the inconsistencies of professing Christians. The loudest profession is found out to be the most dexterous deception—Christianity is used as a vehicle to power or wealth; and skeptics blaspheme, and worldlings are hardened; demons triumph, and Christians weep.

There are tears because we can do so little good. We see much to be done, and feel little able to do it; our desires outrun

our possibilities of good, and we feel as if we were but cumberers of the ground.

The world itself, too, is a fountain of tears: "we who are in this tabernacle do groan, being burdened." "This is not our rest," is written upon the earth that now is, by our tears; the whirlwind is not the eagle's eyrie, the ocean is not the sailor's home, nor the battle-field the soldier's rest, nor this world the Christian's. We feel desires which nothing here can gratify; capacities which created things cannot fill; and longings after a purity, a permanence, a beauty, and a glory, never realized since the departing footsteps of Adam and Eve were heard at the gates of Paradise. Our souls enlarge with our possessions; the horizon widens as we survey it, and we leave the earth just when our minds are ripest. A thousand voices cry aloud, This is not your rest!—and responsive echoes within us repeat it. These tears shall all be wiped away—these springs of tears shall be annihilated.

This removal is by the Lord himself; that hand that was pierced for us shall dry our tears; he retrieved us from perdition, he sustains us in our course, and crowns the tender mercy in which he first visited us, with the last act of loving-kindness—"he shall wipe away all tears from all eyes."

This removal is entire. Not one tear, or source of tear, shall be left; and, like the spring, the power and pain of weeping shall be put away.

It is as certain as it is entire. As sure as you weep now, so sure ye shall be comforted. His love makes the promise; his power performs it. All his promises are "yea and amen;" and such joys and consolations as you experience here—and these are not few—are prelibations, and earnests, and foretastes of that richer repast he is providing for you. A few more years of conflict, of prayer, and patience, and hope, and ye that "sow in tears shall reap in joy"—and the glory of the result convince you how truly the apostle calculated—"I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed."

In that blessed state there shall not be seen the tears of despair. Judas wept; his tears fell like dew; and no forgiveness carried

consolation to his soul, and no hand of compassion wiped away tears from his eyes. Such tears are not known in the New Jerusalem. There is there no Judas's guilt, and therefore no Judas's tears. Nor will there be there the tears of hypocrisy. We are apt to forget that a tear, as well as a kiss, can betray; there may be as little sorrow in the one as affection in the other. Saul might be found among the prophets to-day, and among the penitents to-morrow, and a hypocrite in both. There shall be no tears at a sense of sin in our hearts, for it shall be put away utterly and for ever; nor at the experience of plague and famine, its stern avengers, for these have no place in that glorious city; nor even the feeling of an absent Lord, who seems often on earth to withdraw himself, for there we are for ever with the Lord; nor at the wickedness of our own familiar friend, or the ingratitude of the largest recipient of our bounty, for such manifestations are no part of that blessed apocalypse. The benediction that came down upon us so softly here, "Blessed are they that mourn, for they shall be comforted," is not heard in that state; there we shall not "look on him we have pierced and weep," nor shall we "weep when we remember Sion," nor "hang our harps on the willows," nor sing with sighs the Lord's song in a foreign land. Voices we have listened to with ecstasy shall never be struck dumb; forms we have beheld with admiration amid the light of the Lamb shall never pass away. No sod shall hide from our sight the dead we love. It shall not be true then, "our days are like a shadow, and we are withered like grass." The transitory is lost in the eternal—the pains, the vexations, the tears of this humanity, in the pleasures, the joys, the glories of immortality. Years will heap themselves on years, and not one symptom of old age shall appear. Twice ten hundred years will roll round their millennial cycle, and there shall be no fear of dying—all the sources of fear, of sorrow, of disquiet, shall be dried up, and the grand temple of that scene where there is no temple, shall never echo a groan, or glisten with a tear. In this dispensation we are comforted in sorrow; in the future we shall be comforted from sorrow. Perhaps your tears flow down upon the wrecks of what once was yours—precious and hard-earned. "It is given you to suffer;" "whom the Lord loveth he chasteneth,

and scourgeth every son whom he receiveth." You are brought to sorrow now, that you may hereafter sorrow no more: the loss of your estate is perhaps the gain of your soul—the withering of your gourd your inducement to seek after the tree of life. Are your tears pressed out by a poignant sense of reproaches, heaped undeservedly upon you? Do you say now, "For thy sake I have borne reproach?" Are you therefore sad? "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." A day comes when all reproach shall be rolled away like the clouds, and clear and beautiful as the stars beyond shall your spirits shine in the firmament of the new heaven. Those malevolent passions which have covered the wide earth with wrecks—pride, ambition, revenge, envy, deceit, and malice—shall be extinguished, and not one trace of the havoc they created shall outlive the last flame. The Napoleons, and Cæsars, and Alexanders of the earth are displaced, and the niches of renown they desecrated by their presence are filled up and made beautiful by the noble army of martyrs, the goodly fellowship of the prophets, the glorious company of the apostles. There shall exist among these not one malignant passion—across those calm brows shall not sweep the shadow of a malevolent feeling—in those happy hearts shall nestle no emotion but love. Reason shall be illumined with perfect truth; affection shall be wide as love; desire shall ever run parallel with duty, and the soul rise and soar perpetually toward infinite perfection; and this harmony of all things within with all things without shall leave no room for tears and sorrow.

Names that are now memorials of glory shall be expunged from our recollection; battle-fields, and victories, and slaughtered battalions shall be forgotten; the discordant drum and the shrill fife shall be hushed eternally; the red eye of battle shall be closed, and the lightnings of war that have blazed over Europe, and made cities volcanoes, and nations ashes, shall be quenched for ever; and mothers shall not weep over their slain sons, nor widows bewail the conflicts of humanity, nor refugees see from afar the ascending smoke of the flames of homestead and happy rooftree. The cause of truth shall be transferred from an appeal to the sword to peace and love.

Plague and pestilence shall not turn great capitals into the catacombs of the dead, nor bleak winds and premature frosts disappoint the expectations of the husbandman. Hospitals for the sick, and asylums for the aged, and refuges for the destitute—these mingled memorials of the sufferings and the charities of humanity, shall live only in our reminiscences. There shall be no dread of death, nor any precursory disease. Life shall cease to be tragedy in any. To live and to be happy shall be one. Funeral chant, and grave, and cypress are gone; a new genesis has overtaken the earth. Eden ends, as Eden began, its history.

The Crescent, that has waved over so much crime and cruelty—so much guilt in power, and so sore suffering in innocence; that has treated conscience, and responsibility, and heart, and judgment, as if these were meant to be the passive instruments of tyranny, and neither to utter nor to feel the throbbings of indignant protest; which has called ignorance religion, and fanaticism devotion, and cruelty the highest duty—shall be swept off the earth from which it has so long intercepted the pure light of heaven.

That fell apostasy which grew out of the corruption of the gospel, and has rivalled Mohammedanism in some of its most iniquitous characteristics, and has made the Crucifix and the Breviary as significant of cruelty and wrong-doing as the Crescent and the Koran; which has substituted blind credulity for enlightened belief—substituted the decisions of synods for the truths of the Spirit of God, and relation to the church for personal union to the Lord; which has taught robbers to say the apostles' creed before they sally forth on their unholy mission, and to render thanks to the Virgin Mary over their plunder; which stained the streets of Paris with tears and blood on St. Bartholomew's day, and the stones of Smithfield on earlier occasions; which has made its places of power Aceldamas, and has furnished the materials of the saddest chronicles in the history of nations—shall be cast, like a millstone, into the depths of the sea, and thus cease to be the scourge of men, the persecutor of the saints, and the dishonourer of Christ.

The Ganges shall no more bear to the sea the ashes of widows consumed on the funeral pyre of their husbands; nor shall the

car of Juggernaut crush its wretched devotees; nor shall the gory cimiter, or the blazing torch, depopulate the hamlets of India. This wo-struck earth shall be emancipated from this thraldom, its groans shall cease, and its last pang be the birth-throe of a new and more glorious scene.

The last shock that loosens all the kings of the earth from their thrones, shall serve only to clear the way for the approach of the Prince of the kings of the earth; and the flame that wraps this earth in its fire-shroud, shall only light believers to their millennial rest; and that holy hand which sweeps from the New Heaven and New Earth every defiling element, and whatsoever worketh abomination or maketh a lie, shall wipe away all tears from all the eyes of them who are to gaze with unspeakable joy upon that restored and regenerated creation, in which this song shall be sung with an emphasis and fulness with which it has never been sung before: "Make a joyful noise unto the Lord, all the earth; make a loud noise and rejoice and sing praise. Let the sea roar the fulness thereof—the world and they that dwell therein. Let the floods clap their hands, let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

"There shall be no more death." Here Death revels. The dead in our world outnumber our living—there are more graves than houses—the inhabitants below the soil are far more numerous than those who are above it. Death is in the palace, in the hall, in the hovel—the country and the city—in mountain and valley—in all seasons and in all soils—in ripeness and decay—in the withered grass, the blasted flower, the wasted rock, the tideless heart. None are beyond his reach, and none are beneath his notice. The brow that is smooth and beautiful to-day, shall in a few years be grooved out with wrinkles, like the brown sea-sand which the tide of life is leaving. Life, like water, finds its level in the grave; and its fall is just enough to turn the wheel of life. But in that new and glorious state, flower and fruit shall bloom in amaranthine beauty; its loveliest thing shall last the longest; its streams shall flow in immortality, its people live for ever. Widowhood and orphanage, and disease and death, are

unknown. Life shall be the everlasting heritage of the saints of God—a life of joy, of holiness, of happiness, and peace to all. The cessation of tears is placed on this special ground, that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

Death in this dispensation seizes on all things seen; it collects its spoils from youth and age, beauty and deformity. Its footprints are to be traced in every department of the creation. The geologist detects the proofs of his presence in the deepest excavations, in subterranean chambers, in mines, in fossils, in petrifactions, and in gigantic remains old as the history of the present collocation of the earth.

The botanist hears annually his oft-proceeding footfall in the shrill winds, and the dropping leaves, and the fading flowers. Even the astronomer thinks he sees in the moon, not the beauty of an untainted orb and an unfallen population, but evidences of gigantic wreck and wide-spread ruin, as if the attendant of the earth had felt the shock and shares in the fallen grandeur of the superior planet. In our frame it needs not the eye of the physiologist to detect the seeds of death, or the multiplying proofs of its approach. "All flesh is grass, and all the glory of man as the flower of the grass; the grass withereth, and the flower thereof fadeth away, but the word of the Lord endureth for ever." "It is appointed unto all men once to die." "Man cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not."

But these the findings of science, and these the assertions of Scripture, shall cease to be true of that new and glorious experience into which the sons of God shall enter. The body shall deposit in the grave all it contracted by sin, and earth shall surrender to its last baptismal fires all it has inherited by sin, and tree-like it shall flourish by the waters of life, and we shall be ever happy under its shadow. Nor shall any thing occur in the shining cycles of millennial felicity to remind us of death.

"It is a world where every loveliest thing
Lasts longest; where decay lifts never head
Above the grossest forms, and matter here
Is all transparent substance; the flower fades not,

But every eve gives forth a fragrant light,
Till by degrees the spirit of each flower,
Essentially consuming the fair frame,
Refines itself to air; rejoining thus
The archetypal stores where nature dwells
In pre-existent immortality.
The beautiful die never here—
Here are no earthquakes, storms, nor plagues.
The skies, like one wide rainbow, stand in gold—
The clouds are light as rose-leaves, and the dew
Is of the tears which stars weep, sweet with joy.
The air is softer than a loved one's sigh;
The ground is glowing with all priceless ore,
And glistening with gems like a bride's bosom."

Nor shall there be any more sorrow—that secret and deep sorrow which cannot find tears. Sorrow is the heir-loom of humanity; its records are found in the tapestry of royal halls, and in the chronicles of hamlets. There are aching hearts where no tears are seen, and sorrows too deep for sighs; there are martyrs without visible fagots and flames. This, too, shall be done away, for there shall be no more sorrow. What sorrow has been felt in the hearts of parents at the wayward and criminal conduct of children! What sorrow has circled round and crusted the spirit of ardent philanthropy, as it received ingratitude for its recompense from those for whom it suffered and sacrificed! Who has not been forced at times and under circumstances of singular misfortune to exclaim with the patriarch, "All these things are against me!" And even those voices of consolation that have cheered and sustained us, have been voices crying in the wilderness, and bearing on their wings the wilderness air. Under its most favourable aspects—in circumstances of wealth, of honour, of freedom; under purple, ermine, and lawn, there are heavy hearts which sorrow penetrates as does the dew the soil, and each knows best its own bitterness. Many a hand holds a cup filled from that which overflowed in Gethsemane—hesitating to lift it to the lips that pray, "O my Father, if it be possible, let this cup pass from me." There are brows still, about which are crowns of thorns; and Christianity still takes up its cross and follows Jesus. Many a Shunamite woman, when asked, "Is it well with thee? is it well with thy husband? is it well

with thy child?" answers, "It is well," while her heart is breaking. The sorrows of men are as varied as their circumstances. But in this new age, as no tear will rush into the eye, no sorrow will vex the heart. Here joy enters into the heart; there the heart shall enter into joy. Our days, like the hours on the sundial, shall be measured by sunshine. "The ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The whole brood of sin shall be excluded. Whatever it brought into the world shall be swept out of it; whatever man forfeited shall be restored, and that restored estate more beautiful and more precious a thousandfold. And this shall add intensely to every element of joy, that there shall be no possibility of apostasy, nor temptation to it.

Set your affections on this future apocalypse of joy, of beauty, and of happiness. It is revealed, not as a specimen of poetry, or for the gratification of mere human feelings of delight, but to draw up our hearts to its clear and unclouded sunshine; to enable us to look with comparative indifference on the gilded toys and bright glare of the things of this life, and so pass as strangers and pilgrims, looking for a city that hath foundations.

Sustained and inspired by so bright a hope, we may well bear patiently the afflictions of this present life. These will only render the future more welcome, and, if possible, more beautiful by contrast. The weary traveller enjoys best his home; the child sleeps sweetest after crying. The weary Christian, who experienced no respite from his conflicts on earth, and descended to the grave exhausted and all but overcome; who passed through much tribulation; who bled, fainted, and failed by the way—will enjoy the refreshment of that rising morning, and feel it worthy of the name by which he had often anticipated it on earth, "the rest that remaineth for the people of God."

Tell others of its prospects. Show them the way. If it be precious to us, let us not try to monopolize it. We shall enjoy it just in proportion as we labour to extend it to others; it grows by diffusion; it decreases by hoarding.

LECTURE V.

ALL THINGS NEW.

"He that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."—*Revelation* xxi. 5.

THESE words indicate the vast material transformation of which our earth will be the subject during the millennial epoch—our resurrection bodies shall not undergo a greater change. The Creator of earth, who sits on the throne, is here declared to be its Regenerator; and by referring to Rev. v. 6, we ascertain the permanent character in which he sits upon the throne: "And I beheld, and lo, in the midst of the throne stood a Lamb as it had been slain," (*ὡς ἐσφαγμένον*, as if just slain in sacrifice.) It is therefore the Lamb upon the throne who thus makes all things new. This throned one is the most august and wondrous spectacle in heaven or earth. It is the symbol of suffering continued amid the pageantry of royal rank. He who hung upon the tree reigns on the seat of empire; the hand holds the sceptre that once clenched the nail; the brow wears many crowns around which was a wreath of thorns; he who could barely find a grave has found a throne; he whom men execrated rules over all. The crucified is seen in the glorified; the man of sorrows is not hid in the majesty of the King of kings.

Thus Jesus retains within the vail, and will retain for ever, the marks of suffering. These traces in Him who is on the throne are the memorials of the most solemn fact ever done in time; the epochal hour of time, the central act of Providence—the crucifixion. His last cry on Calvary is thus perpetuated in multiplied echoes; the destroyer of death is ever associated with the death by which he destroyed it. His sacrifice is too stupendous a fact ever to be forgotten. It remains an eternal phenomenon. This is honour. This shame is higher, holier, brighter

than all honour. These wounds were the weapons of his victory; this suffering was the battle that ended in our salvation. Heaven is not ashamed of it, should we? We are thankful he is thus a throned, as he was once a crucified, Christ. If he had never ·'ed, no mercy would be possible; if he had never risen and reigned, none could reach us. His death makes our salvation possible, his life renders it actual. He bestows from the throne what he purchased on the cross, so making good as a king what he merited as a priest. It is thus that every blessing we receive is a throne blessing as well as a crown blessing. The cypress and the palm, battle and victory, shame and glory, death and life, cross and crown, are the warp and woof of that robe of righteousness which is the only costume of the Millennium. Humanity in its tenderest aspect is thus in the closest presence of Deity. The Incarnate One is there. My flesh is there. I have not only relatives—parents and children—but my Elder Brother, yea, closer than a brother, preoccupying a seat, and preparing all things new for me. It is he who says, "I make all things new."

"By Him all things were made," sin excepted, which is a blot, an interpolation. All things—rock, mountain, river, sea, star, moon, and sun—emmet, eagle, elephant—heathbell, oak, and forest—all were made by him, and still bear indelible traces of his power, benevolence, and Godhead. We still hear his voice in the thunder, and see his glory in the lightning, and feel the pulses of his life in all that lives. At first all things were made "very good." Sin, however, entered, and death by sin, and these have marred and mutilated the fair face of things. The bright mirror is broken, but its fragments show how beautiful it was. The glorious temple is unroofed, and the shechinah is quenched, and its altars are cold, and weeds luxuriate in it, and all venomous reptiles crawl and breed in it; but its dilapidated walls, and its broken columns, and the live sparks that leap occasionally from the smouldering ruin, indicate in some degree what it was.

It shall not be left so for ever. The Creator is to come forth again as its Regenerator. Deity will, as Deity alone can, remake all. He will harmonize all its discords—allay its fever—and

expunge the foul blot of sin which was dropped upon Eden by Satan, and has radiated to its circumference. Then his autograph shall be written and made legible on all—the weakest thing shall express his power, and the most defective thing his excellency. The sea, ever gazing upward, shall mirror on its sleepless eye the immensity of God. The dew-drops on every acre of grass shall sparkle with his love, and earth itself shall be the bright jewel on which his Name shall be visibly engraven; and tree, and plant, and flower—oak, and hyssop, and mountain daisy, shall show whatever beauty they wear is borrowed from his smile, and whatever fragrance they exhale is derived from his breath; and they shall render to him their thanksgiving, by consecrating all they are to beautify the place of his feet; and these new heavens and new earth shall be one grand Eolian harp, over whose strings the Spirit of God shall sweep, and draw out inexhaustible harmonies. Thus Creation shall become a meet supplement to Revelation, and Providence a commentary on both. The temple shall be open day and night, and animate and inanimate nature shall lift up ceaseless incense, and unite its thousand-voiced psalm of praise. Time shall be a perpetual Sabbath, and all things shall be worship. The sun shall have no spot, the sky no cloud, the year no autumn, earth no graves.

"He said unto me, Write." I showed you, in our exposition of the chapter that describes the Reformation, that "write" means hear, attend, take special notice; and "write not," means disregard, despise the order. "Write," in this place, denotes the absolute certainty of the fulfilment of these promises: it teaches us that all obstruction shall be swept away—all opposition dissolved, as an icicle in the sun. Man's word may be successfully resisted, but the word of the Lord endureth for ever. It is now written—it shall soon be actual. Hope still, despending believer! turn your weeping face eastward, and know that, notwithstanding clouds, and eclipses, and evil auguries, the Orb of day will rise in beauty, and reign for ever. "Earth shall be full of his glory;" "all nations shall be blessed in him;" "he shall reign for ever." What is prophecy now shall soon be performance—words and deeds are alike to Deity. "It is done" —the prophecy is written; the performance will soon overtake

it. The spectacle of the new heaven and the new earth shall soon emerge from the last fire. All that obstructs it shall give way. The name of Christ shall supersede every name. The first name, Christian, pronounced in scorn at Antioch—written frequently in blood—covered with reproaches, and mutilated by sects, shall be heard in music in the everlasting jubilee—it shall be inscribed on the throne, and in the light of the glory of the Lord shine with imperishable beauty. The kingdoms of this world are then the kingdoms of our God and of his Christ.

As if to convince us of the ability of Him who sits upon the throne to accomplish all, he introduces himself under another name: "I am Alpha and Omega, the beginning and ending."

A shallow skepticism would seize on this as a contradiction. How can one be alpha and omega, first and last, "beginning and ending," at the same time? So equally contradictory to us is the sublime description of Deity, "which is, and was, and which is to come." But are not all the ideas which relate to Deity seemingly contradictory to us? Infinity, Eternity, the Trinity, all overflow the earthen vessels that seek to contain them; and in our pride we pronounce that a contradiction which we should only adore in humility and awe. Christ is the beginning and ending of all—the archetype, and the agent, and the issue of all. Whatever wisdom has been expressed by combining the letters of the alphabet—whatever truth has been told—whatever of true beauty poets have sung, or painters portrayed, or statuaries sculptured—whatever of science and literature sages have sought or universities have taught,—are all in the great alpha and omega of time and eternity. Christ is the beginning and the end of all, the harmony and perfection of all, the light and the life of all; and even those disclosures which have been rashly quoted as inimical to his truth, and incompatible with his word, shall be seen to have been misapprehended by man, but never to have missed their course to his presence, or failed in their contribution to his glory.

As Christ is the beginning and ending, all things shall praise him as such; and all his people consecrated to be his priests in the New Jerusalem shall present all things to him as acceptable incense. Then shall his command be universally obeyed—

"Give unto the Lord, ye kindreds of the earth, give unto the Lord glory and strength. Give unto the Lord glory due unto his name."

> "Christ will send us down the angels,
> And the whole earth and the skies
> Will be illumed by altar candles
> Lit for blessed mysteries;
> And a priest's hand through creation
> Waveth calm and consecration."

As all things are thus to be made new, I need scarcely repeat that all the inhabitants of that new city must be made new creatures too. "This great change begins on earth." It takes place now or never. It is written, "If any man be in Christ, he is a new creature; all things are become new." If then we are the prepared denizens of the New Jerusalem, we must have passed through a great change. "We are born again." "We are the sons of God." Let us try ourselves in the sight of God, and by the light of his word. If in our experience all things have become new, we have found a new object of worship. Self became the centre of love and the object of worship at the fall. "Ye shall be as gods!" was the successful temptation; and ever since, the aggrandizement, and elevation, and supremacy of "I" has been the thirst of fallen nature. But now "I" gives place to "I am that I am,"—the law of self to the love of God; and He who only is worthy fills the whole soul with his glory. A new object of pursuit also turns up, and shines before us; it is no longer self-aggrandizement, but the glory of God. Man learns and lives the first question in the catechism—"Man's chief end is to glorify God, and to enjoy him for ever." It is no longer the grand question, Will this profit me? but, Is this accordant with the will, and conducive to the glory of God? Whether he eats or drinks, he does all to the glory of God; and thus his least and loftiest acts—his most public and most private—have each and all a sublime aim, a holy significancy. Each day grows into a Sabbath; each meal is covered with a sacramental glory; and all his thoughts and actions and intercourse with mankind become perpetual worship. He seeks first the kingdom of God and his righteousness, and walks with new and

beautiful feet the rugged paths of life, ever feeling, and ever praying—"Not my will but Thy will be done."

This new creature, thus ripening for the New Jerusalem, among other things become new, has new views of God. Once God was present to his mind only as an enraged and avenging Deity, whose footprints on earth were the traces of his travelling to judgment. The waters of baptism to his eyes sparkled with wrath; the communion-table was darkened with an awful and foreboding cloud; and every voice of God, in the sanctuary or in the world, sounded to his ear like Sinai's trumpet. The only happiness he felt was that which grew up in the chasm within him, out of which he had expelled all the impressions of God: to feel no God was his greatest peace—to run from him his ceaseless effort—and the prospect of eternity was terrible, because it was the certainty of encountering God. Old things are now passed away—all has become new. He sees in God no longer the avenging God, but the reconciled Father; he hears his voice, sweet and beautiful as is the music of the spheres; and round about his throne he sees the rainbow, and over him mercy and truth are met together, and righteousness and peace have kissed each other.

He has now confidence in God; perfect love casts out fear. God's law is felt to be perfect liberty; his will, the happiness of His people; and all he has revealed, the expression of his everlasting love. The presence of God, the new creature feels to be its chiefest joy. It is from the very heart that he cries—"Whom have I in heaven, but Thee? And there is none upon the earth I desire besides Thee." In all his ways he acknowledges God; in all his experience he sees the shadow of the hand of God, and from all depths and heights he praises Him. In trouble he flees to God for comfort; in prosperity he looks to Him for direction; and at all times he walks with God as Enoch and Noah.

He in whose experience all things are become new, has new views of the Lord Jesus Christ. Once he thought his name a very musical close to a prayer; a charm in trouble; an "Open Sesame" at the doors of the kingdom of heaven, but no more. He had no spiritual and scriptural views of His character, and

offices, and work; no right conception of what he had accomplished, or what his atonement had done for us. Now he sees him and his work in a new light. He views him as the great medium of intercourse between heaven and earth; as the ransom of our souls; the propitiation for our sins; the Lord our righteousness; in whom all the promises are yea and amen, and all the attributes of Deity our defence, and all the law our friend. His name is felt to be above every name in value, and his work that precious result irrespective of which heaven had been removed far beyond the hope of sinners.

Such a one has received new views of the person and work of the Holy Spirit. Once he supposed the Spirit to be a mere figure of speech—a name applied in common with many others to God. Now, a new light has broken in upon his mind; he feels he can neither think nor do what is good, or holy, or just, unless by the inspiration of the Spirit of God, and that he needs for salvation as truly the sanctifying energy of the Holy Spirit, as he needs the atoning blood and justifying righteousness of the Son of God. We soon learn that we have neither taste nor capacity of pure and spiritual religion till He create it; nor life, nor saving light till He produce it; and thus the work of the Holy Spirit becomes to him who is the subject of its power, a great, a living, and glorious truth; his quickener, his comforter, his teacher. He receives new ideas of the word of God. To him the Bible was once a dull and uninteresting volume, in which he could find little to enlighten his mind, or interest his heart. He has discovered in it glorious truths; he has heard sounding in it celestial music—the very voice of God, the very accents of eternity. He sees it to be a storehouse of all his soul needs; a sea, whose floor is covered with precious gems and pearls, from which he that dives deepest and oftenest brings up the greatest number; a book that surpasses all in interest and importance. It is his study by day, his meditation by night. He regards it as the very vicegerent of God; the oracle he has erected for us; our Urim and Thummim; our pillar of cloud in the wilderness by day, and our pillar of fire by night. He tests all religious opinions, sentiments, and theories by it. He listens to the most eloquent preachers with "Thus saith the Lord"

sounding in the depths of his heart; and what is not in the Bible he is convinced is not essential to our salvation, and what is there he reverences as if he saw God bow the heavens, and heard his words clearly and unequivocally from the sky.

Nor are his views of the Sabbath less altered. He recollects when he felt it to be the most dreaded and the dullest day of the seven, no less on account of its dreary services, than its distasteful topics; and he rejoiced when the shadows closed upon its eve, and gave him the prospect of six days of congenial employment. No change has passed upon the Sabbath; it comes now as it came in Jerusalem, in Antioch, and wherever saints have met, and Jesus has manifested himself. But a change has passed on the man—the Christian is a new creature; and the Lord's day with other things has become new also: he hails it as a respite from the world—a silent hour amid its din, when all its wheels stand still—a foretaste of Eden—an acre of Paradise saved from the mildew of the fall, and still blooming in its primeval beauty, rendered yet more so by the consecrating touch of Him who defined it anew, and made it the special hour of the manifestation of himself to those whom he had chosen out of the world.

Such a one has also new ideas of his own state. Once he thanked God he was "not as other men;" he now prays—"God be merciful to me a sinner!" Once he thought he had at least a good heart, notwithstanding many faults; now he feels his heart was then deceitful above all things, and desperately wicked, and he prays still—"Create in me a clean heart, and renew a right spirit within me." Once he said—"All these things have I kept from my youth upward;" but now, "I have sinned in thought, and word, and deed, and broken thy laws, and vexed thy Spirit, and am unworthy of the least of all thy mercies, and am the chiefest of sinners." It is when we see ourselves just as sin has left us, and in the light of eternal truth, that we form a right estimate of our real deserts. For pride and self-confidence we learned humility—a grace least appreciated by man, and yet most beautiful before God:—

"The bird that soars on highest wing
Builds on the ground her lowly nest;

And he that doth most sweetly sing,
Sings in the shade when all things rest.
In lark and nightingale we see
What honour hath humility."

Wherever beats the humble heart, there the Spirit of God has built a temple for his residence.

Such a one has new and nobler views of others also. Once he regarded others with positive hostility or indifference; his charity, if it began anywhere at all, began where it ended, at home. "Am I my brother's keeper?" is the real expression of what he felt; and if at any time he spared a sympathy for others, it was during some severe pressure, when, for the sake of appearances, he was compelled to contribute to the necessity of others. Self has ceased to be the circumference of his charity; he sees in the meanest a brother, and in the recipient of his beneficence the outstretched hand of the Son of God. His heart thrills with new sympathies, and glows with a divine love—a love that ministers alike to the spiritual and temporal necessities of mankind, and feels how little is done while any thing remains to be done. To be a fellow-worker with Christ—to make the widow's heart sing for joy—to mitigate the ravages of sin even where he cannot see the extirpation of its venom—to kindle on the weary face of humanity the rays of hope and joy, and to light upon the world a shower of blessings wherever he can be felt, is the new and nobler desire that now actuates his soul.

His joys are also new in their origin and their nature too. His former joys were either sensual, and expressed in "Eat and drink, for to-morrow we die," or sinful, as derived from sinful causes; or merely intellectual, and arising from the cultivation and exercise of intellect. Beyond such springs of joy he knew none. He has now tasted the joy of the Lord,—the joy that arises from the knowledge of Christ, and of the success of truth, and the triumphs of grace. The tidings of the word of God being translated into some new tongue—of the cross of Christ penetrating the hearts, and drawing forth the love of some semi-barbarous race—of the progress of pure religion—of disinterested benevolence—of devotedness—of self-sacrifice, delight his heart; it is thus he sympathizes with Christ in his joy, and proves him-

self one training for citizenship in the New Jerusalem. His sorrows, too, are not the world's sorrows. He grieves at its sufferings, but still more at its sins; he sees in human suffering a termination; but to human sin none but the second death. The Redeemer's sorrow is his; its springs are his also.

His hopes, too, are new. "Christ in him the hope of glory," is his blessed possession. This hope maketh not ashamed; it stretches beyond the stars, and clings to the throne of God when earthly things are swept away; and derives nutriment from the hidden manna when all sublunary sustenance is gone. It entereth within the vail, and ends only in having. It is described in 1 Peter i. 3–5, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

Such must be the citizens of the New Jerusalem. It is a new place for new men. None else are admitted:—"Except a man be born again, he cannot see it." Dear brethren, is it so with you? Have all things become new in your experience?

Nothing short of this will do? Every faculty, affection, power, within us must be renewed; and none can thus transform us, but God. He who made us, alone can remake us. Revelation and creation are alike the prerogatives of Deity. The minister, like the prophet's servant, may lay the staff on the body of the dead, but the Master alone can quicken. "Paul may plant, and Apollos water, but God only can give the increase." Baptism may admit into the visible church, but grace alone can admit into the true church. "Without holiness no man can see the Lord." Have we "put on the new man?" Do we "walk in newness of life?" do we "partake of the divine nature?" Have we experienced the washing of regeneration, and renewing of the Holy Ghost? Do we evidence this by likeness to Christ? by hatred of sin? by delight in the law of God? by victory over the world? by righteousness? by brotherly love?

I need scarcely state how possible and how common it is to be grievously mistaken in what constitutes the essential characteristic of the new birth—this moral transformation of character—this inner revolution of sympathy, and love, and light, and joy.

Outward and virtuous conduct, even the most irreproachable, is not regeneration. Externally you may appear all that is truly beautiful, and just, and true, and yet within there may not beat one pulse of a new heart. The foolish virgins were not outwardly distinguished from the wise. Saul the Pharisee, touching the righteousness of the law, was apparently as blameless as Paul the apostle. The young ruler could boast that he had kept all these things from his youth upward; and the Pharisee could thank God he was not as other men. The difference between this mere outward morality, and the Christian indeed, is precisely that between a portrait in every respect perfect as a likeness, and the living child, of the original of which it is the copy. The aspect and features of the former are superinduced by a hand from without; those of the latter are the expression and efflorescence of vitality from within. In the mere moral man, we have the effects of social and conventional influence; in the regenerated Christian, we have the results of the life of God. The one is man-made; the other, God-made. The first yields before the wear and tear of life, and ultimately disappears; the other grows in stature, and strength, and beauty for ever.

Great privileges are not the evidences of a new creature. The Jews awfully and fatally deceived themselves in this respect. They were "Israelites to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; and of whom, as concerning the flesh, Christ came, who is over all, God, blessed for ever;" and yet they were those for whom the apostle had "great sorrow in his heart." Privileges do not commend us to God—they commend God to us. They do not necessarily increase our piety; they increase our responsibility. The tares received the rains and sunbeams as copiously as the corn, and they remained tares still. Outward seals are precious only as accompaniments of the written deeds or will: alone, they are worthless pieces of wax. We may fol-

low glorious privileges as the Egyptians followed the pillar of fire by night, to their own destruction. Tyre and Sidon sank amid transcendent privileges. Privileges serve to augment the guilt of them that perish amid them. They may, through our sinfulness, deceive us. We may rest in our privileges, instead of resting in God. We may love the Sabbath, and not the Lord of the Sabbath. We may glory in the sect, and forget the Saviour; yea, die for the church, and yet crucify the Lord of glory. When the Jews were in danger, and that danger plainly the punishment of their sins—they shouted, "Bring us the ark of the Lord!" vainly supposing there was inherent in the outward symbol a saving virtue adequate to protect their nation in the conscious and palpable transgression of the laws of God. Too many, in the same spirit, though under a different dispensation, on seeing the approach of death, and with no retrospect of a life of devotedness to God, say with the dying Constantine of the fourth century—"Give me baptism!" or with numbers in the nineteenth century—"Give me the sacrament!" "Send for a priest!" This is the very essence of delusion; it is religion perverted into a bane—it is Christianity desecrated to a charm, and its glorious privileges turned into opiates which lull the soul in peace! peace! when truth attests and God sees "there is no peace at all."

Nor are great gifts the evidences of a renewed and sanctified nature. These co-exist with the greatest depravity. It is quite possible to pray like a seraph, and preach like an angel, and yet lead a life of sin. One may use all the phraseology of the gospel, and have a memory stored with all its truths, and yet live and die a stranger to its transforming influences. Light is not always life, though life is always light. Judas was a preacher, and Balaam was a prophet; and Satan is thoroughly aware of the falsity of every heresy, and as fully acquainted with the texts and truths by which it may be met and scattered. He has all knowledge, yet no grace, nor holiness, nor hope. He has the archangel's wisdom combined with the fiend's malignity, and the rush of many thousand years of experience over him leaves him only more cunning.

Outward communion with the purest visible church on earth,

is not a necessary or infallible proof of renewal of heart. It is desirable to seek this, but it is not salvation. Too much is said at the present day about the comparative merits of systems, and too little is felt of the power of real, living religion. We have too many ecclesiastics and too few ministers: churchmen and dissenters abound; Christians are still scarce. Pray do not teach your children Episcopacy, and Presbytery, and Free-churchism, or Relief-churchism, or if there be any other analogous *ism*. They will soon enough learn to wrangle and dispute about these. Teach them first of all Christianity, and to seek first the kingdom of God and his righteousness. This is the root and pith of Christianity; all else lies around it; this is itself. Never mind if your children turn out defective Episcopalians, or indifferent Independents, if they grow up children of God, and patterns of Christian virtue. Would you not prefer dissenting saints to church sinners? Better, surely, pass to heaven through a Methodist meeting-house than plunge into hell by the way of a cathedral. Surely, surely, it is better to be uncanonically saved than to be canonically damned. Better, beyond controversy, enter heaven right through a rubric, than sink to ruin with ceremonial conformity to its minutest requirements. The kingdom of God—that is, true Christianity—is not meat, or drink, or rubric, or rite, or ceremony, or church, or dissent, but "righteousness, and peace, and joy in the Holy Ghost."

Nor is the testimony of others to our character an infallible evidence that we are new creatures, ready for admision into the New Jerusalem. Paul thought Demas was a Christian; the apostles deemed Judas an earnest and sincere fellow-worker with themselves. Satan can paint a Christian as perfectly to our eye as God can make one. Still less is our own persuasion evidence either of the depth or reality of grace. A whole church once thought of itself, "I am rich and increased with goods, and have need of nothing," while its real condition was thus delineated by the Searcher of hearts: "Thou art wretched, and miserable, and poor, and blind, and naked."

Some will so far delude themselves, that they will enter into the presence of the Judge, saying, "Lord, Lord, have we not

prophesied in thy name, and in thy name have we cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Two builders are described in Scripture, each equally confident: the testing winds burst on their respective fabrics—and that built upon the sand fell. It is not the strength of our confidence, but the strength of the foundation, on which we must rely; and on that foundation which is laid of God, none but living stones can be reared, or any other than a holy superstructure rise from the earth to heaven.

Christianity is not a religion of form, or circumstance, or ceremony, or of baptism, or of circumcision. With and without these it has flourished; for these are but its accidents—its temporary and evanescent robes, the signs of its present state, and not the inseparable accompaniments of its future glory. It is the religion of the inner man, the life of the heart, the peace of the conscience. Its dwelling-place, its sacred fane, its consecrated shrine, is the heart that has been hallowed by the Holy Spirit of God. The gospel is not in tongue or in appearance, but in the inward parts; not in word, but in power; not a name to live by, but life; not a system without us, but a principle within us; not the expulsion of one theory in order to make room for another, nor a collection of dogmas, a vocabulary of shibboleth, but holiness, and happiness, and truth. To eat with unwashed hands, or to heal on the Sabbath-day, or to leave unwashed the outside of the cup, are not the sins it selects for reprehension. To *be*, not to *seem*, is its requirement. "To do justly, and to love mercy, and to walk humbly with God," are its unpretending but fragrant fruits. "Uncircumcision is nothing, and circumcision is nothing, but a new creature." There is neither Jew, nor Gentile, nor Greek, nor barbarian, nor Roman, nor Hun, nor Englishman, nor Esquimaux, nor plebeian, nor noble, nor queen: Christ is all and in all to them that believe, as their title, and Christianity is all and in all as their qualification; all else is responsibility. What we require as a preparation for this new state, the procession of which already appears above the horizon, emerging from the smoke of European ruins, is that all within us should be made new; that Jesus should

enter that desecrated temple, more precious in its wreck than Solomon's or Herod's—the temple of the soul—and command those brutal appetites—those wrangling passions—those crowds of lusts, to retire—that it may be made no longer a house of merchandise, a den of thieves, but our Father's house, a house of prayer. Then shall we see within, and finally without also, the evidence of the fulfilment of these words: "I will make all things new."

LECTURE VI.

THE CONQUEROR.

"He that overcometh shall inherit all things."—*Revelation* xxi.

WAR is the aspect of this dispensation; earth is a battle-field; Christians are soldiers; the Bible is our armoury; victory our hope.

We are encompassed with a cloud of enemies as well as of witnesses; the whole field of our existence and action is covered with them; every hill, and dale, and valley; every height and depth; the past, the present, and the future,—all glisten with their hostile array. The stamp of Satan has conjured up these desperate squadrons, and they are prepared for victory or destruction. Sin is not the least powerful nor the least present enemy. It has infected the air we breathe with hostile miasma; it has left its sear blight on every acre of the earth; it has distilled its deadly poison into every heart, from royal height down to plebeian level; it waits and watches for impress and victory at every avenue, and even in a Christian's heart it is not utterly extirpated; its condemnation is put away through the blood of Jesus, and its power is broken by the Holy Spirit; but it still vexes, assails, and sometimes prevails against the believer. It is, indeed, denuded of all its attractions in a Christian's eye, and arrayed in its own inherent and essential hues; so truly so, that it comes to him always as a foe, and is never welcome as a friend. Sin lives in the Christian, but the Christian does not live in sin; it exists in him as an intruder, detested and extruded by every energy he has, not as a lodger, either welcome from character, or tolerated for profit. There is the same difference between sin in a converted man and sin in an unconverted man, as there is between poison as it exists in a rattlesnake, and poison found in the body of a human being. In the one it is congenial to its nature, and

cherished as its defence; in the other it is felt as a foreign element, and the system has no repose till it is expelled. In the unbeliever sin overcomes the man; in the believer the man overcomes the sin. In the heart of the former, sin luxuriates an indigenous plant; in that of the other it is cut down, and crushed, and stunted as a poisonous exotic. Sin overcomes the child of nature—sin is overcome in the child of grace.

The next enemy we have to overcome is the world. It is now in all its phases and aspects the world—the enemy of the people of God. The friendship of the world is enmity to God, and whoever is the friend of the world is the enemy of God. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him: for all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world." It is, however, a disheartened, because a discomfited foe; it wars against the people of God, not as a confident and hopeful enemy, but because it is incapable, from its instincts, of doing otherwise. Its opposition is its necessity. It battles without hope, or rather in despair. It must, however, be remembered that this victory consists not in mechanical separation from the world, but in collision with it—in resistance, in protest, in spiritual victory over it. The epicurean says, "Eat, drink, and be merry; for to-morrow we die." The Romanist says, "Fast, and starve, and stint, and escape into a convent, for if you remain in the world it will conquer you." The Christian says, "Remain in the world, but be not of it; do not shrink from its responsibilities to avoid its perils. Stand where God in his providence has placed you—patient in suffering, humble in prosperity, Christian in all things. Do the good that requires to be done—avoid the evil that menaces you—treat the smile of the world as the passing sunbeam, and its frown as a momentary cloud." "Endure as seeing Him who is invisible."

We are called upon to overcome the world's allurements. A corrupt world crowds its temptations upon you; places of sinful amusement, and others of yet deeper evil, open their doors, and light up their lamps, and display all their attractions. These are the splendours of corruption—the phosphorescence of decay.

Ambition bids you sink the Christian in the candidate for office. Fame beckons you with her trumpet to lay aside simplicity of life; and wealth spreads its shining heaps, and invites you to become its devotee. These are the world's basilisk eyes, its baits, its snares. Withstand them in their beginning. Hear sounding in your ears the Master's voice: "He that overcometh shall inherit all things."

We are called on to overcome the afflictions of the world. "In the world ye shall have tribulations," is the law of our life here. This tribulation has various manifestations. The loss of health, of property, of relatives; these either cry aloud to you, "Curse God and die;" or whisper in the depths of the broken heart, "God hath forsaken you, and your God hath forgotten you." Can you say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord?" Does your Christianity shine forth as the sun, heightened in effulgence and glory by the contrast? Do you pray in trouble, and praise in joy, and cling close to God in all things? Then its glare does not dazzle you, and its scorn does not irritate you. You overcome. Still have faith in God as your God, and in Jesus as your righteousness—in holiness as perfect beauty—in love as true happiness.

Do you overcome the world by endeavouring to bless the world? This is the noblest victory. When you hear of whole lands lying in darkness and in the shadow of death, do you respond to their piercing appeal? Does sympathy with souls loosen the attraction of wealth? Do you resist the suggestions of avarice, and lay what you can on the altar of the gospel? A religion that does not finally overcome the world, and rise superior to it, is not of God. "Who is he that overcometh the world? It is he that believeth that Jesus is the Christ,"—who is born of God.

The next enemy we have to war with, and to overcome, is Satan. He is no figure of speech—he is a fact, a great and active fact—a composite of a fiend and angel—cunning and craft, and power and energy, enlisted against us. In all sins there is diabolical venom. Satan "filled the heart of Ananias." The "god of this world blinds the minds of them that believe not." Our salvation moves hell as much as heaven. Angels minister to it, and Satan labours to undermine it. He varnishes vice with virtue

—covetousness with the aspect of economy—pride with that of self-respect—revenge with righteous retribution, and rejection of the gospel with consideration. "We wrestle not against flesh and blood, but against principalities and powers; against the rulers of darkness of this world; against spiritual wickedness in high places." There is a sympathy, too, between our hearts and Satan: each corrupt desire puts on his uniform, and serves in his cause, and pleads with powerful eloquence for allegiance to the usurper. Satan, too, has vast powers. He is strong in might, and profound in cunning; he overcame even in innocence; he is the prince of this world. His malignity is equal to his might; his only gleam of joy shoots from success in ruining, and hence all the energies and efforts of his fiendish nature are concentrated in efforts to contaminate. He vitiates in order to vanquish. None are too high to be beyond his reach, and none too holy to defy it: the more exalted you are in society, or in moral and intellectual eminence, the more you are open to his fiery darts. And his perseverance is equal to his power and enmity. He is never weary of his work. In all places—the sanctuary, the exchange, the sea, the garden, the bed—he tracks his victims as the wild beast his prey. Our only safety under God is resistance in the strength of the Spirit of God. Resist him, and he will flee from you. He is a coward—a vanquished enemy—desperate only in the agonies of certain defeat. Christ bruised his head, and he flees from any that withstand his assaults in the strength of him who overcame him at first. "Whosoever is born of God keepeth himself, and that wicked one toucheth him not"—that is, so as to overcome or destroy us. A stronger than Satan is on our side. Divine strength is made perfect in weakness. Hence ours is the victory of God. "Thanks be to God, who giveth us the victory through Jesus Christ." We gain, and yet God gives the victory; we fight, but not at our own charges; we overcome, but not in our own strength. By grace we stand.

It is "through Jesus Christ." In him we are accepted, adopted, glorified. Through him our imploring look, our fainting heart, our failing strength, send their appeal to God; and, in return, we hear sounding in our hearts glorious promises—and

invigorating our spirits, omnipotent strength—and cheering us, the crown of life suspended in the future.

But we ought not to be discouraged because our victory is not instantaneous. It is not the act of a day, but the accomplishment of a lifetime.

God "giveth us the victory." There may be failures in certain parts of the warfare. It may not be victory at every point, and every hour of the battle of life; but its close will assuredly be so. Thus Abraham overcame, and entered into that city for which he looked, "whose builder and maker is God." Thus Jacob "gathered up his feet into his bed, and yielded up the ghost, and was gathered to his people." Caleb "wholly followed the Lord," and said, "I am this day fourscore and five years, and yet I am as strong this day as I was in the day that Moses sent me." Moses was transplanted, like a glorious tree, from the borders of the earthly to the sunshine of the heavenly Canaan.

They too are there, having overcome, who "weep as though they wept not, and who possess the world as though they possessed not, and use it as not abusing it." They too are victorious who can say, "Whom have I in heaven but Thee? and in the earth there is none that I desire besides Thee." They too who run the race set before them, looking to Jesus. They, in short, who, by the might of weakness, fight the good fight, and lay hold on eternal life.

In order thus to overcome the world, you must be a Christian indeed. Any thing short of this will fail in the hour of conflict. "Almost Christians" will be altogether lost. You must be a convert, not a merely sober, and honest, and industrious person. We, the ministers of the gospel, must be more anxious to see around the pulpit, not crowds of curious inquirers after something new, but living, and thirsting, and praying converts, subdued by the Spirit of God, and overflowing in sympathy with all that is holy, beautiful, and true.

You must abjure all that stands between you and the full reception of the truth. It matters not how dear, or old, or popular, or profitable, this obstruction may be. Is it the absorbing love of money—a love to which you sacrifice time, and

religion, and duty, and privilege? "Covetousness is idolatry." "Ye cannot serve God and Mammon." Every true Christian has the spirit that in Paul expressed itself thus: "Lord, what wilt thou have me to do?"—with money, as well as with influence, ability, reputation, rank and power. Here the hottest conflict is often waged; this is often the turning point to eternity. A victory here is a thorough one—it gives impulse and impetus to one's whole subsequent career; the greatest surrender begins here, and others are less difficult. We must conquer, and turn every evil course to which years, and interests, and secular and intellectual sympathies, may unite us; we must look at such a course, not in the light of the century, or climate, or country we are placed in by the providence of God, but in the light of the unerring oracles of Everlasting Truth. We must be honest behind the counter; truth-speaking in the witness-box; impartial on the tribunal of justice; honest at home and abroad, in all the duties, and relations, and offices of life. We are to colour the circumstances of the world, not they us. We must move along the direct and unbending line of duty, through, or over, or against all opposition. Great battles are thus fought in individual persons—great, and severe, and exhausting conflicts in shops and closets, and where the ear of the world hears no din, and where the eye of the world sees no smoke, and where the shout of nations celebrates no illustrious victory.

This conflict will involve your abandoning all companions who have no sympathy with the great and instant things of eternity. They may have highly cultivated tastes; may be descended from aristocratic families; may be great patrons of the drama, and capable of pronouncing the most eloquent panegyric on the intonation of some Italian *artiste*, or on the notes of the Swedish Nightingale, or the graceful steps of some accomplished *danseuse;* but their title to be the selected companions of a Christian must be far higher than these; there must be Christianity, spirituality, the impress of the character of Christ. We must sacrifice taste to Christian duty; we must give up the elegant and interesting *coterie* for Christ's sake. These elegances *may* be; but this Christian character *must* be. The former is the accidental—the agreeable; the latter is the essential—the indispensable. I

speak of choice. We may be mixed up in public, social, municipal, political, or domestic circles, which we may not and dare not renounce; this lot is given us, not elected by us; and so we must take our part, and fulfil it. But when we have our choice —be it of companion, or husband, or wife—we must make Christian character a vital point, and the absence of it a bar to all nearer and more intimate relationship.

"If any man come to me, and hate not his father and mother, and wife and children, and brothers and sisters, yea, and his own life also, he cannot be my disciple." "He that loveth father and mother more than me, is not worthy of me."

Be sure that so awful and solemn a sacrifice as this is required of you, and you must not hesitate to make it. Home and country, and houses and lands, are all as dust in the balance, when weighed against clear duty. On this point the word of God is most explicit, and here the Christian overcomes. His address to the people of God must be substantially, "Where thou goest I will go; where thou lodgest I will lodge; thy people shall be my people, and thy God my God." This was the choice of him who counted all but loss for Christ; and it must be the deliberate choice of all that overcome, and inherit all things, as he overcame, and is now a participator of the glory to be revealed.

We shall have to experience this conflict, if we are destined to overcome, in the obligation we feel to renounce trade, or traffic, or employment of the most lucrative nature, which is plainly incompatible with Christian principle. Saul of Tarsus renounced the most brilliant prospects in the world to become a preacher of Christ; the Ephesians burned their books of magic on receiving Christianity; Luther left a university career, full of promise, in order to lift up his protest against error; and John Newton ceased to be a slaveholder as soon as he began to be a Christian. At this turning point there will be conflict, and, in the case of every true Christian, victory.

Is extra time required for some of the avocations of Cæsar, avocations just and useful in themselves? Do not subtract it from the Sabbath, or from the hours devoted to religious study, and reflection, and prayer. Do the times require you to curtail

your expenditure? Do not lop off your contributions to works of beneficence, and piety, and love; rather lay aside the splendid carriage, lessen the great establishment a little, or diminish the needlessly splendid retinue; deny your taste its lawful gratifications, not your Christian sympathy the efflux of its tide in expressive beneficence. You are called on to enter into conflict with inner selfishness in all its retreats and developments. It will resist your efforts to do good, to spread the gospel, to aid the poor and the needy. This enemy is more powerful than Satan; he is ever within you—in league with all that is depraved without, and evil within. It will weave a thousand plausible excuses in its defence, ostensibly in yours; it will gild its doings with dazzling splendour; invent new names for old sins; and, in the name of Jesus, advocate and spread every evil and abominable work. Conflict, resistance, prayer, are the means of its expulsion; an inheritance incorruptible and undefiled, and that fadeth not away, is the reward of victory; the close of struggle is the promise of Him who overcame, and is set down at the right hand of God, and is King of kings and Lord of lords, the wearer of many crowns.

"He that thus overcometh shall inherit all things." Scholz reads, *ταῦτα*, these things—and not *πάντα*, all things. No doubt the allusion is to those beautiful promises made to the Seven Churches—on which it is my intention, if spared, to address you, contained in the earlier parts of this book.

Thus, the Redeemer's promise to the Church of Ephesus is: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." To the Church of Smyrna it is promised: "Be thou faithful unto death, and I will give thee a crown of life." To the Church of Pergamos: "To him that overcometh will I give to eat of the hidden manna, and will give him a white stone; and in the stone a new name written, which no man knoweth saving he that receiveth it." To the Church of Thyatira it is said: "He that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron: as the vessels of a potter shall they be broken to shivers, even as I received of my Father; and I will give him the morning star." To the

Church of Sardis it is promised: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father and before his angels." To the Church of Philadelphia the beautiful promise is made: "Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name." To the Laodicean Church, the last of the seven, it is promised: "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on his throne."

These glorious promises are the component parts of the inheritance promised in the text. More minute descriptions of their excellence, and beauty, and glory, are presented in other parts of the Apocalypse; such as, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes."

Whatever is contained in the promises made to the conquerors of the Seven Churches; whatever is promised to the redeemed in the subsequent parts of the Apocalyptic drama; whatever is promised in the previous part of this chapter—all are pre-intimations of that inheritance of all things which is the reward of him that overcomes. Now you have a foretaste of the inheritance; hereafter you shall have the full enjoyment of it. Even now "all things are yours, death, or life, or Paul, or Apollos, or Cephas; things present, and things to come, all are yours; for ye are Christ's and Christ is God's." A day comes when right shall become possession; when the most brilliant promises shall become performances; and our glad hearts own that, glorious and animating as the former were, they are exceeded inconceivably by the weight, and splendour, and magnificence of the latter. "Eye hath not seen, nor ear heard, nor heart conceived," the grandeur of that state into which the Apocalypse flows—a perpetual stream, standing in which we shall see all prophecy become history, and

that history a dim and inadequate portraiture of what is experienced.

If such be the scenes that lie beyond the horizon, reserved for those that overcome, let us draw from the prospect present consolation and instruction. Be content with such things as you have. Your real estate is not here; this world can neither contain nor comprehend it; it lies far beyond it. You have enough to pay your passage-money: let this satisfy you who are moving to a glorious estate. You are rich indeed; we estimate a man's riches not by the amount of change in his pocket, or goods in his house, but by his estates—his funded property. You have little of sensible wealth in possession, but an inheritance of all things in reversion. Draw from this fact compensatory joy amid the privations of the world; turn your future certainty into present joy: present happiness is the interest legitimately accruing from this funded wealth—these heavenly riches. Draw on the future in order to enhance the beauty, and augment the weight and wealth of the present. David said in faith, "Gilead is mine, and Manasseh is mine," though he had not yet conquered them. It is this that defines itself in the experience of the heart, and shows the apostle's word to be an axiom needing no proof: "Faith is the substance of things hoped for, the evidence of things not seen." By this faith we eat of the hidden manna, and drink of the fountain of living waters, and taste the fruit and have the service of the leaves of the tree of life, and walk the streets and dwell amid the glory of the New Jerusalem, before we arrive at the other side: "whom having not seen we love, and in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory."

This promise ought, as it is designed, to animate and strengthen us in this heroic conflict. "Put on the whole armour of God; fight the good fight."—"Be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The eye of the Great Captain of the faith is on us; he is deeply interested in our efforts; he will guide us with his eye; he will strengthen and uphold us. If we fight, we are sure of victory; it is a conflict that ends in conquest—a battle whose laurels are

certain. From this let our hearts draw new and glorious energy, and our hopes their buoyancy, and our courage its inspiration and its life.

Nothing can be surer than this inheritance to them that overcome. God's promises are true as history—his prophecies real as performances; there is no precariousness or contingency in the words of God; what he has said is "yea and amen." We may therefore act upon the promise of God, regarding it just as good as if the day it is due were past. The kingdoms of this world rise and fall like the ever-ebbing and ever-flowing tides of the sea; but the testimony of God remains as the rock—unseen to-day amid the froth and foam of the waters; but visible to-morrow, strong in its foundations, and unscathed and undiminished from the collision. In the presence of all created things, God rises above them in majesty and glory, and in their decay he remains.

This inheritance which is promised to the victor is possessed of transcendent excellences and beauty. The "all things" include "the tree of life," and "river of life," and "crown of life;" it is uncorruptible and undefiled, and fadeth not away. There is no worm in any of its cedars; no rust or tarnish upon its gold; no moth in its garments; no pain, or disease, or death amid its inheritors; nor any monuments left of sorrow, of suffering, or of death. Every joy that blooms in it is everlasting—it "fadeth not." A little pleasure that endures long, is preferable to much that is evanescent; on the least and greatest of the joys of heaven is the stamp of eternity. It is an "everlasting rest," "eternal in the heavens." It is beyond the breath of sin, the mildew of mortality, the wear of age, the influence of decay. It lies beyond and above the tide-mark of time, and is not wasted by the waves of eternity.

The certainty and clearness of this revelation is no ordinary element of victory. A perfect state was as much the pursuit of heathenism as a perfect man. We have no need now to visit the Nile, and the Pyramids, and the Ganges, in quest of some lingering ray from the future yet unquenched. All immortality is clearly brought to light in one clear Apocalypse. It is now partly let down from heaven.

Let us be encouraged also by the shining roll of those who have overcome and inherited the promises. How radiant with these conquerors is the eleventh chapter of the Hebrews!

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God. Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims of the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God, for he hath prepared for them a city. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only-begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was a-dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. By faith Moses, when he was born, was hid three

months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them. By faith they passed through the Red Sea, as by dry land: which the Egyptians essaying to do were drowned. By faith the walls of Jericho fell down, after they were compassed about seven days. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jepthae, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection. And others had trial of cruel mockings, and scourgings, yea, moreover, of bonds and imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts and in mountains, and in dens and caves of the earth. And these all having obtained a good report through faith, received not the promise: for God having provided some better thing for us, that they without us should not be made perfect."

In each of these, faith was the victory that overcame the world; and the fruition of the inheritance, and the fulfilment of the promise was the corresponding reward. Nor did the

overcoming ones cease from the earth when these disappeared. The bequests they made have served successive generations, and the glorious succession continues. Polycarp, immediately after the apostles, when summoned to renounce his Saviour, beautifully said, "Eighty and six years have I served him, and he has done me no wrong. How can I blaspheme my king who has saved me?" When tied to the fagots, and enduring the slow torture of the kindling fire, he thus victoriously prayed: "O Father of thy beloved and blessed Son Jesus Christ, through whom I have received the knowledge of thee, O God of angels and powers, and of the whole creation, and of the whole family of the just who live before Thee, I bless Thee that thou hast thought me worthy of this day and this hour, to obtain a portion among the martyrs in the cup of Christ, for the resurrection of both soul and body to eternal life in the incorruptibleness of the Holy Spirit. Therefore, and for all things, I praise Thee, I bless Thee, I glorify Thee, through the eternal High-priest, Jesus Christ, thy beloved Son, through whom be glory to Thee, along with him in the Holy Spirit, both now and ever. Amen."

The Paulicians protested faithfully in the east; and the Waldenses, amid the fastnesses and caves of the Cottian Alps, withstood the influx of superstition and error for centuries, and preserved their faith, like their own Alpine snows, in its virgin purity and beauty. Wickliffe and Huss fought manfully, and fell before the sword of the enemy on earth, to rise and reign amid the white-robed throne in glory. Luther overcame where few had long stood; the church and the world rose against Luther, and he boldly grappled with both; burning the pope's bull; despising the threats of princes; and claiming for mankind the privilege given them from on high, of reading an open Bible, and worshipping God in spirit and in truth. Latimer, too, overcame, lighting in England a candle not yet put out. Oberlin overcame cold, and distance, and weariness, and spread among ignorant and uncultivated tribes the blessings of pure religion. In what Christian language are not the names of Knox, and Bunyan, and Felix Neff, and Henry Martyn, and Eliot the apostle of the Indians, now heard? They were not a few of them "in perils by the heathen, in perils of the city, in perils in

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the wilderness, in perils in the sea; in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness;" but they overcame and entered into glory. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who, for the joy set before him, endured the cross, despising the shame; and is set down at the right hand of the throne of God."

LECTURE VII.

THE UNBELIEVING.

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." —*Revelation* xxi. 8.

I SELECT unbelief as the root and fountain to which all other sins are traced in Scripture. Unbelief prevented the entrance of the Israelites into Canaan. Paul, as one who was taught its heinousness by the Holy Spirit of God, addresses his Hebrew converts thus:—"Take heed lest there be in any of you an evil heart of unbelief in departing from the living God." It is a heart disease. Disease in the finger, the eye, the ear, is not fatal; but disease at the heart is not only fatal itself, but morally it is the prolific parent of the dark progeny enumerated in this verse.

It has been made matter of complaint by persons of a skeptical mind, that heaven and hell should be made contingent on belief or unbelief; as if mere belief were the highest virtue, and the want of it the greatest sin. Faith in Scripture, however, is not mere intellectual evidence: it is, properly, *confidence* in God, or accepting his truth and promises, and all he is, as real, and placing implicit and unwavering confidence in his word, more than in the works of men. Is it no injury to human institutions to be denuded of all confidence? What becomes of a bank or insurance office, if confidence in their stability and substance be removed? Ruin lights on all. Destroy confidence between husband and wife, patient and physician, client and lawyer, and you paralyze every possibility of good. Exhaust from our social and commercial world all confidence, and you will soon find the whole system a rope of sand, destitute of cohesive power, and ready to fall to pieces.

This unbelief, or, as I have called it, want of confidence, while it is so mischievous, is at the same time the most subtle, evasive, and secret. It lurks under the affections like a caterpillar amid leaves, or a worm in a rosebud, and gnaws and wastes them. Other sins are easily seen: it is not so; but its existence can be detected by its effects—it always develops itself; the sins, in fact, in this very verse exude from it, and appear upon the surface.

It shows itself in the least subtle, and therefore most easily detected shape—viz. in positive rejection of Christianity; this is vulgar infidelity, according to which the Bible is a fable, and Christ crucified folly. It gazes on the Christian firmament, and sees no sun or stars; or on the earth, the ocean, and the forest, and the landscape, and sees in none of these the footprints of Deity as upon the sands of time; or in its more recent and perhaps perilous formula—American and German Pantheism—it rushes to the opposite pole, and sees every thing so overflowing with Deity, that it calls the proof of God's existence God, and every thing part and parcel of God. It is thus that the Pantheist in his blasphemy undesignedly praises God, by acknowledging every thing a vessel full of divinity. But in all its shapes, extravagances, and pretensions, its air is that of the dungeon, its dogmas icicles, its element the night, and its doom dissolution before that warm tide of light and life which shall overflow the earth.

This unbelief develops itself also in practical unbelief, combined with theoretical acceptance of every truth. Such persons profess to believe every truth of Christianity; they assail nothing, they dispute nothing; they are married, and their children are baptized according to the rites of Christianity; they enter the sanctuary full of apathy, and they retire having lost none of it These are the most unmanageable of all persons; they are not to be laid hold of, there is no handle about them; they present perfectly smooth surfaces, and all appeals glide off, like water off the wing of a waterfowl. One longs to hear them contradict, or dispute, or deny, but they are incapable of this; and yet if you say they are unbelievers, they will repeat the apostle's creed and the ten commandments without a single omission. But the gospel has no hold of their hearts, no control over their affections, no echo in their conscience; its great voice has no music for their

ear, and its sublime hopes no attraction; they remain just what they would be if Christianity never had been proclaimed in the world. On them it has left no evidence of its presence. Disguise it as they like, they are unbelievers.

There is another class, who like much in the Bible, and are mightily pleased with a great deal of its theology, and so far think it inspired. But there are certain parts they do not like—great exceptions, they think; and they insist on it that their acceptance of the Gospel of St. John does not imply their belief in the Pentateuch, or their reception of the Apocalypse. They want, as they say, to weed the Bible; that is, really and truly, to make their taste, or convenience, or conscience, the Procrustes-bed to which the Bible is to be fitted. These seem to forget, that if this be admitted, every transgressor will fit the Bible to his case; and when each has cut off from the Bible what he dislikes, or what rebukes his sin, there will be found a very small residue of influential or useful matter. This cannot be. We must receive the whole Bible or none of it. It is God's truth or Satan's lie—it is nothing between. It all rests on one basis; it assumes for all the same original; it is the highest truth, or the greatest blasphemy; it must remain unmutilated and unaltered. Our life must be brought up to its pitch; in short, we must be evangelical Christians or cold skeptics.

They, too, evince this spirit of unbelief, who reject particular truths of Christianity because they cannot comprehend them. Some reject the Trinity, because they cannot comprehend it; and for the same reason, the atonement and incarnation also, forgetting that they receive as facts and truths a thousand things in this world which they cannot comprehend. Every man acts, for instance, upon the principle, that by the volition of the will he can move his arm up or down, right or left, just as he pleases. Can you, for instance, explain this wonderful mystery—that thought—a thing which cannot be detected, which the chemist cannot analyze, which the anatomist cannot hold on his scalpel, which you cannot touch, weigh, or measure—that this imponderable, and intangible, and mysterious thing—thought—can make all the nerves and muscles of the hand cross and intertwine without delay in any direction it may prescribe; or how it can move all

the fingers of the hand upon the keys of a piano-forte, or on the strings of a violin, with such amazing precision, that it is the nearest possible approach to a miracle? Can you comprehend this mystery? And will you tell me you cannot receive the truths of the Bible because you cannot comprehend them, while you receive many equally as incomprehensible things in every-day life? It will be quite time enough to reject God's word or its doctrines because they are incomprehensible when you have rejected every thing in creation, and every day's experience, because it is no less so.

Another form of this unbelief is, the dislike of a simple, spiritual worship. I do not wonder that so many people become Roman Catholics, nor is it any matter of surprise to me that so many clergymen have become priests. My only surprise is, that every unregenerate and unconverted man does *not* become a Roman Catholic; and I declare, if I were not a Christian, I would become a Catholic myself. It is an externally beautiful and convenient form of religion. You can sin on one side of the street, and procure absolution on the other; its ritual services are fascinating to the senses, its incense fragrant to the smell, its music attractive to the ear, its architecture most gorgeous, its ceremonial grand, its robes splendid. If you are poor, your poverty will get you to heaven; if you are rich, your riches will help you to heaven; if you are fond of solitude, you may meritoriously retire to the cell or the convent; if you prefer splendid society, you can mingle with cardinals, popes, prelates, and other high occupants of power. I confess I wonder that every unconverted man is not allured and charmed into becoming a Catholic. But it is impossible that any man who knows what spiritual Christianity is—in whose heart there are throbs of the new life—should ever become a Roman Catholic. He knows in his heart, not by information, but by inwrought and sensible experience, that "God is a Spirit, and that they who worship him must worship him in spirit and in truth." It is their merely outside Christianity that explains the fact, that many of our own people, our Scottish people, when they come to London, are the first to follow the attractions of a more ritual worship; and not unfrequently they who have been the most staunch supporters

of a severe but scriptural form, have subsequently become the most *outré* Tractarians. So it will be: the most unsanctified must have elaborate gratification of the senses. But the spiritual heart, while it is delighted with the best music, the best architecture, and the best forms, provided there is no interruption to that true spiritual worship which seems to me to be the grandest worship, feels that God himself, and God's word, and God's worship need but to be seen just as they are, to be presented in their greatest beauty. Such is another instance, then, of this unbelief. It also robes itself in pride and presumption, rushing irreverently where angels vail their faces; or, if not, it falls into despair. The eye of pride scarcely sees God at all; the eye of presumption looks at his mercy alone; the eye of despair, at his justice alone.

I must now notice unbelief in its special attitude of departing from the living God. God was, and is now, the great centre of the universe; and before sin was induced into this universe, every thing—every living and inanimate thing (if I may use the expression)—had the Deity for its centre of attraction. Every thing came from God: every thing moved onward to God, and found in him its repose, its happiness, its peace. Sin entered the world, and smote all the springs of things; and every thing has since this intrusion received a *centrifugal* tendency. At first all things were *centripetal*—that is, seeking the centre; now all things are *centrifugal*—that is, flying from the centre; and every object, therefore, which *once* carried man to God, *now*, through sin in it and in man, carries him from God; or he rests in the object instead of upon God, or he has gone with the object to a distance from God. If man had never fallen, the rich man would have been led by his wealth up to Him who is enthroned on the riches of the universe; and the man of great intellect would have been led by that intellect to seek more and more for light to enable him to decipher the inscriptions upon all things written by God's finger, and thus to be brought nearer and nearer to God; and the man of great rank would have felt his station but the reflection of the dignity of God, and have seen God in it, and by it; now all these things, through man's sin, carry him away from God, or become to him substitutes for God. The wealthy worship their wealth; the intellectual worship intel-

lect; the great worship greatness; and all things, smitten by sin, have lost their original centripetal tendency, and, by their acquired centrifugal force, carry all they are and have away from God, and plunge man into departure from the living and true God. Now, the great tendency of the gospel is just the reverse of all this: it brings man back again to God. All religion lies in this: "nearness to God." All irreligion, whatever be its shape, name, or form, lies in this: "departure from God."

To be with, or to approach to God, is real religion; to be with God is happiness; and to be in God is safety. To depart from God, this is sin; to be without God, this is irreligion and misery. We approach God on the wings of faith and love; we depart from God by the leaden weights of unbelief, sensuality, and sin. And strange it is that man, though he thus departs from the living and true God, yet ceases not to have a god. There is no such thing as atheism in the world: there may be atheism, certainly, in the sense of being without *the* true and living God; but there is no such thing as atheism in the sense of being without *a* god. As soon as a man has lost the *living* God, that moment he begins to set up a *dead* god. And is not this attested by the history of the whole world? Athens, though without the true God, was yet not without a god, for she had her Minerva. Rome, too, could not do without a god, and therefore she had her Mars. The Romanist, having lost the true God by the intervention of priestly darkness and corruptions, cannot do without his god, and, therefore, he adores the saints, his guardian angel, the host, &c. The rich irreligious man, too, has *his* god. True, he may not bow his body before it—that is a mere form; he may not speak the very words, "Oh, save me, my wealth!"—this is mere lip; but his heart bows, his heart speaks: it is the heart that worships; and the heart of that wealthy man really says to his gold, "Gold, thou art my god!—I worship and adore thee!" That which a man draws his main happiness from, is his god; and whenever he loses the living God, he must have another god in his stead, because man's soul was made to be a shrine and a temple of the Deity. You may as well try to produce a vacuum that will be permanently so in the midst of our atmosphere, as to produce a moral vacuum in a man's mind that is to expel all re-

ligion. He *must* have a god within: some other god he must have, if he depart from the living God: he deserts a great, glorious, eternal, omniscient, and omnipotent God; but he is not, therefore, without a god: he admits another—an idol.

And you will find that just in proportion as a man departs from the true God, in the same ratio does the god he makes become monstrous and degrading: there is a progressive descent. Take, for instance, the first departure from the living God—the poor superstitious member of the Church of Rome. The moment he has lost the true God, or Father, that moment he begins to project from himself a god, or to form a god out of his own dark, superstitious mind; and that god a very terrible and vindictive one. He lacerates his flesh, mutilates his body, pines in poverty, lives in solitude, wretchedness, cold, and hunger, wears a painful dress; and all this he does in order to propitiate a god that he has made for himself. Just as, if you go, while the bright sun shines high in the firmament, into those deep dens and caverns of the earth into which its rays never penetrate, you there find all sorts of poisonous and sickly weeds growing rankly up; so, just in the same proportion as you depart from the sense and presence of the true God, do the poisonous weeds and offshoots of fanaticism and superstition grow and luxuriate in the heart of man. Let me explain what are symptoms of this departure from God, this unbelief, this mother sin, and endeavour to speak what may be practical and profitable to you. And first, there is the suspicion whether God has actually spoken what the preacher proves unequivocally to be the word of God. Do you recollect the earliest commencement of Eve's departure from God? this will afford you an illustration of what I mean. When Satan came to Eve, he did not dare to say, "God never said so, or pronounced this;" but he put it in the shape of an interrogation: "Hath God said so? Are you quite sure that these were God's words? May you not have mistaken his meaning? May it not be a misapprehension of yours?" And then, again, he taught her to look at it in the light of expediency, as if he said, "Is it likely that God, who made so beautiful a being, Eve, as you are, would visit you with death merely for touching a tree—that beautiful tree, the rich fruit of which diffuses so grateful a perfume

through Eden, and the taste of which is you know not how sweet? Is it possible? do you not mistake? have you no doubt?" And she, thus tempted, looked upon the fruit, and saw it was fair to the eye, and pleasant to the senses; and regarding its fruit as a fruit that would make her wise, (there was yielding to expediency!) plucked an apple, broke the commandment of God, and so brought death upon herself and all her posterity.

Whenever a suspicion of the truth of God's declarations is injected into your minds, remember it is your only safety to resist, repel, and protest against it. Open the Bible: what you find plainly written there, receive; what you do not find there, reject as unessential.

The next evidence of his departure from God, will be difference of sentiment with God. We say, We agree with this and with that, and, Here are some things we cannot agree with. God says, "Seek ye first the kingdom of God and his righteousness, and all other things will be added unto you." But you say, "In the house of God, and on the Sunday, it is right to seek God first; but surely the passage does not mean more than this." And you will perhaps say, "Are we required to seek God's honour and glory first in the warehouse, the shop, the bank, the mart, the house of commons, the house of peers, the palace, on the seas, in the field of battle?—are we to seek God's glory first there, as well as in the sanctuary, and every week-day as well as on the Sabbath? This will never do: it may be very philosophical, very beautiful, but we could not get on in this way, nor live by it; it will not serve our turn, it must be a mistaken view of Christianity, or an obsolete prescription, or a Jewish one." Then again, we read, "Those who honour me, I will honour"—that if we seek to obey his will first, God will do every thing for us. You say, "That may have been all very well for the apostles, but it will not do for us; it may have been most admirable in the apostolic age, but it is altogether unsuited for the nineteenth century, when competition is so keen, and competitors so many. If we shut up our shops on Sunday, we shall go to ruin: if we do not read the newspapers on Sunday, we shall lose the last news from the Continent; if we do not go to the news-room on Sunday, we shall fall behind our neighbours in political information.

"Christianity must be adapted to the nineteenth century," you say, "and not the nineteenth century to Christianity." My dear friends, the religion of God is unchangeable, like God himself: it is meant for all ages and all countries; and you will find it true, believe me, in all centuries, that if you seek God first, and honour and serve him first, all the information you really need you will have time to gather, and the wealth you can truly want will be bestowed on you, and all the happiness that is good for you will be superadded to you. Make the experiment. It is not for persons to say, "This will not do:" make the experiment: take God at his word: try it, and you will see it will stand true, for the God of truth has pronounced it. This alone is the secret of all wavering, halting, hesitating—the not putting confidence in his truth, as God's own truth; a constant feeling that it is only man's word: you want that clear, distinct, unhesitating conviction that God has spoken, and that the Bible is his autograph; the very echo of the voice which resounded through the trees of the garden of Eden.

Another symptom of departure from God, is not only difference of sentiment, but faltering in our walk with God. Perhaps we are outwardly walking with God, but we begin to falter. Some one whispers in our ear, "You are over-zealous, you preach too often, you speak too much; you go to church too often, you read the Bible too much: your health will suffer, you cannot stand it, you must be moderate." My dear friends, what is moderation? Did you ever hear of moderation in honesty? If it were preached to you, would you not understand it to mean, "Be a thief?" And if you were told to be moderate in speaking the truth, would you not understand it as, "Tell lies?" Well, then, if moderation be so intolerable in keeping the sixth, or seventh, or any other of the commandments, how can it be tolerable in keeping the first commandment? "Love God a little, but not too much!" Hear the law: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength, and thy neighbour as thyself." There is no fear of our being too enthusiastic, too zealous in religion. In fanaticism we may be so, in superstition we may be so; but in real religion there is no risk of this—all the

risk lies in the opposite way: there is not the slightest fear of expending all one's energies in the service of God.

But, strange to say, so constituted is this world—or, rather, so corrupted is it—that the same man who condemns want of enthusiasm in a physician in the cure of his patient—in the lawyer, in labouring for his client—in the member of Parliament, in pleading for free-trade, or restriction, or some other earthly dogma—the man, in short, who condemns the want of enthusiasm in the things of Cæsar, that very man comes forward and reprobates the possession of it where it ought to burn with the intensest light, and glow with the greatest splendour—in the service and in the sanctuary of God. Thus unbelief shows itself in faltering in our walk with God, and hesitating to advance.

It also shows itself in the suspension or diminution of our confidence in God. The Christian walks with God as a child walks with its father. It is rarely that a child suspects or fails to confide in its father; and as it grows up to years of thought, its confidence in its parent is gradually deepened and strengthened. Now, take the confidence of the child in its father, and multiply it by the immense—the infinite; and, removing the alloy and imperfection attaching to creatures of the earth, then you will have some slight idea of the extent of what should be the true Christian's confidence in his heavenly Parent. When the Christian looks upon God in this light, he walks with all the childlike confidence of a son with his father; but when he loses this confidence, he walks like a slave after his master, crouching and trembling behind him: he looks to God in the sanctuary, but is frightened if God should look at him in his place of business, at his hearth, or his place of amusement. He begins to walk, not as a son with his father, but as a maniac with his keeper—in dread, slavery, and dismay. And whenever this feeling takes the place of confidence, there is a departure from God, and an evidence of an evil heart of unbelief in thus suspecting God. This is the secret of much of the prevailing feeling respecting the communion-table. Much of it has prevailed long in the Scotch churches, and more or less in all other Christian communities. Men have had a constant conviction that the Lord's table is a sort of snare or trap—a sort of opportunity which

God takes for pouncing upon the unwary, the unwatchful, and infirm, to destroy them. It is not so: this is all a delusion. A communion-table is spread for the humble, hoping, trusting, believing Christian: it is meant for those who desire to be Christians, if they cannot say they are more. It is spread on Calvary, not on Mount Sinai. And yet, communion Sabbath after communion Sabbath, only four or five hundred persons come to the Lord's table. Why do you not all come? It is nothing on God's part that prevents you, but something in yourselves: in short, an evil heart of unbelief leads you to depart from God; you have lost the impression that God is your Father, and gathered the conviction that he is only your keeper and master; and you are, therefore, afraid to meet him. You grow into a state of dissatisfaction with God altogether. Strange, that the eye should be dissatisfied with the purest light, the ear with the noblest harmony, and the heart with the holiest worship! But so it is; and simply because the heart is seared with unbelief.

And, lastly, you stand still. You faltered in your walk with God, you suspended your confidence in him, you became altogether dissatisfied with God, and now you stand still. This is the progression described in the first Psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners; nor sitteth in the seat of the scornful." First, you go among the "ungodly;" that is, excellent moral men, who have no real vital religion: then, when you have companied with them awhile, you go with "sinners;" that is, the openly wicked: and when you have gone with them awhile, you reach the company of the "scornful;" those who scoff at all sacred things. First of all, you "*walk* in the counsel of the ungodly;" that is you take the advice of the ungodly. By-and-by you "*stand* in the way of sinners;" you think you can stand and look on without getting any harm by it. And by-and-by you "*sit down* in the seat of the scornful." Such is the declension or departure of a man from God. You have too much conscience at once to retreat wholly, and too little faith to advance. You dare not give yourself wholly to the world, and will not give yourself wholly to God. You will not renounce your sins, and dare not renounce your religion. You dread your skepticism,

lest it should fail you; you dread your religion, lest it disquiet you. You have neither the peace of the world, that is but for a season, nor the peace of God, which passeth all understanding, and is the blessed possession of the true believer; and, therefore, you are the most miserable of men. You occupy an incessantly disputed ground. In the history of this country, we read of the men who walked, lived, feasted, and slept in their armour, with sword in hand, and all accoutred and prepared for battle. These were the borderers of Teviotdale, and Nithsdale, and Eskdale. Their lives were the most harassed and disquieted, because they were always exposed, on both sides, to the incursions of the foe. So in spiritual things: the man who has got religion enough to drag him to the sanctuary on the Sabbath, but love of sin enough to take him to the playhouse next day—the man who dare not keep away from public worship, but cannot keep away from all the sinful follies of a sinful world—that man is the most wretched and miserable of all. The thorough reprobate has his heart hardened, and enjoys a degree of peace; the thorough Christian has perfect peace; but intermediate persons, who are now nibbling at heaven, and now revelling in the earth, and taste, each by turns, the cup of the Lord and the cup of the world, are men in a ceaseless fever, who know neither the world's peace, which is the devil's, nor the Christian's peace, which is God's.

I care not so much to what denomination of Christians a man belongs—that is circumstantial; but it is of most vital importance whether he receives God's truths as the Bible reveals them, or the lies which obscure and hide them. For instance, it is not of eternal moment whether you be a Churchman or a Dissenter; but it is so whether you be a Socinian or a Christian. It is not, I say, of eternal moment, whether you be of the Church of England or the Church of Scotland; but it is of eternal moment whether you are a Roman Catholic, or a Protestant or evangelical Christian; because the differences between the several denominations of the Christian church are not so great as they think them, who constantly apply the microscope to those differences, and try to magnify and make them as great as possible. And, depend upon it, those men who do so are conscious of something wrong; in short, that there is no real difference, and, therefore, the little

that there is they must try to make as great and momentous as they can. I believe that Episcopalians, Presbyterians, Independents, Baptists, and Wesleyans agree in essential, vital, lasting truths. Look at the points upon which they differ from each other, and make your election; but remember, it is an election in circumstantials, not in vital and essential truths. Indifference to vital truth or to deadly error is a very different thing. The world may call this liberality and enlightenment; but Christ will look upon it as latitudinarianism and lukewarmness. Essential truth is essential to salvation; circumstantial truth, to completeness or comfort. We may err in the latter, and yet be saved; if we err in the former, we cannot be saved. Socinians and Roman Catholics, *as such*, cannot be saved. I do not say of those who are Socinians or Roman Catholics, that they cannot and never will be saved; but this I do say of each, that it must be, if there be truth in the Bible, in spite of their creed, and not in consequence of it; and salvation will be more or less probable to them, just in the same ratio in which they abjure their peculiarities of doctrine, and learn that the arm of salvation is not an arm of flesh, but the arm of God manifest in the flesh.

Another evidence of departure from God, or unbelief, is not making progress. If there be no increase, the presumption is that there is decrease; if there be no progression, the presumption is that there is retrogression. I cannot find in the Bible the least evidence that I may stand still. But, of course, there are two or three ways of growing: you may grow downward in humility, as well as upward in holiness and conformity to God; and it is quite possible that we may be growing downward in humility simultaneously with our growing upward in holiness and likeness to God. If we are growing in our acquaintance with our own weakness, our own sinfulness, our own untrustworthiness in ourselves and of ourselves, we are growing in the right direction; or if we are growing in greater victory over sin, greater conformity to the image of Christ, greater superiority to the attractions and allurements of the world, having our hearts more in heaven, then we are growing in another and no less heavenly direction. But the Christian must either grow

and approach to, or retrograde and depart from, the living God; he is never stationary.

A great sign of unbelief is the love of this world. This is the great source of apostasy to many. As long as you were without the riches of this world—when you were making your way, and just gaining enough to live by, and had nothing to spare—you were Christians, spiritually-minded men, devoted men; but at length the world begins to smile upon you, wealth begins to flow in, and in proportion as you become rich and prosperous, how true is it, in many cases, that you depart from the living God! We all long for more than we have; but we have to bless God through the endless ages of eternity, that God never made us what we wished, but what he, in his infinite wisdom, saw fit to make us. The smiles and blandishments of the world are often the stings and poison of the Christian life and character: you cease to place your affections on God, and place them on the world; and you begin to love, and serve, and worship, and finally die in and with the world. By the world I do not mean mere external nature. The Christian is not called upon to have a distasteful eye or a tuneless ear, to wear a gloomy visage or exhibit an austere and sombre air; nor is he called on always to speak theology or teach its doctrines, or dispense his prescriptions (if he be a physician) amid a cluster of texts, or to sell doctrine (if he be a trader) along with his commodities. But when the world says, "Do this," and Christ says, "Do that," he then shows his Christianity by proving he has no choice. If Christ be his Master, he will follow him; if the world, he will follow it. It is more in the quiet decision of the Christian heart that true Christianity exists, than in all the noise and confusion you often hear in the world. I do not think the loudest professor the greatest believer. The very reverse of this is often the case. The great deep stream, as it rolls on its course, till it disembogues itself in the main, does so silently and softly. The brawling little mountain-brook, fed by a thunder-shower, makes a noise as its waters rush along its stony shallow bed, soon to leave it dry. It is often the soil which is scarcely fertile enough to bear grass upon its surface, that conceals rich veins of gold in undug mines below. So, often, under the most rugged and uncouth, or the

most quiet and apparently taciturn aspect, there lives the sustaining principle of true religion. Be slow to conclude that the loudest professor is the greatest Christian; be slow to conclude, that when you see nothing *without*, there is nothin *within*.

This departure from God, the great accompaniment of unbelief, is the commencement, unless arrested, of endless ruin: just as the approach to God is the commencement, unless stopped, of endless happiness. Remember the last words, addressed by our Lord to the two great classes of mankind: he says, "*Come*, ye blessed of my Father," to the one class; and to the other class, "*Depart* from me, ye that work iniquity." The word "Come," addressed to the weary and heavy laden on earth, will also be repeated from the judgment-throne; the word "Depart," that strong characteristic of the unbelieving here, will also be repeated from the judgment-throne. And thus heaven is, as I have often told you, but a ceaseless approximation to God the centre; each being there is touched with a centripetal impulse, and brought nearer to God in light, happiness, holiness, knowledge, and joy. And hell, again, is just an eternal departure from God, each step in that departure deepening the agony felt, and darkening the dread and terrible eclipse.

Departure from God is the twilight of darkness and everlasting wo; approaching to God is the morning twilight that ushers in a day of everlasting glory and felicity. It rests with you, my dear hearers, under God, to take your choice—departure from God, or approach to God—hell with its misery, or heaven with happiness. It rests with you, under God, to choose this day which shall be your portion for ever and ever. I call on you to cleave to the word of God. Do not admit any thing supplemental to it, nor subtract any thing that is necessary to it. God's word, as I have already told you, is the very autograph of Deity; it is the only vicar and vicegerent of God that we have upon earth; it is God's voice perpetuated in music and multiplied echoes. He still speaks in it, as he spoke in paradise to Adam and Eve. Cleave to this book, then; hold it fast as the voice of God. What it condemns, shrink from; what it applauds, cleave to. Take it as your chart sent from heaven, to guide you

through your journey on earth; take it as your lamp in life, as your hope in death, as your pathway to Jesus, to immortality, and the skies.

Maintain communion and fellowship with God; walk with and live near God. Miss not the house of prayer; forsake not the assembling of yourselves together. Do not let it be said that while a bright day fills the church, a wet day empties it; that a little headache, which would not detain you from the exchange, keeps you from the sanctuary. Do not make the Sabbath a day for recruiting your body: rather take a day from Cæsar for that end. Make the Sabbath a day of communion and fellowship with God. Do not show that you are punctual in the things of Cæsar, but careless in the things of God. Be thankful for your Sabbaths, for you know not how long they will last. Be thankful for the Bible, for you know not how long it will be open before you. Be thankful for your privileges, for you know not how long they will be continued to you. Work ye while it is yet day, for the night cometh in which no man can work. And, further, look upon all that surrounds you in this perishing world as transient, ephemeral, evanescent; all its glory is approaching to an eclipse; all its grandeur is soon to pass away, like as a fleet ship glides swiftly past us at sea. All that men call high, will soon be of low estate; all that men pronounce to be little, will be seen to be great and glorious. Look around you, and you see the long-established institutions of the nations tottering, and crashing, and falling to pieces. Even in our own country, men's hearts are failing them for fear, and for looking after those things which are coming on the earth. We are now quiet, at peace—comparative peace; like a beautiful gem, placed in the bosom of the mighty waters, our throne, and our country, and our people are secure; but it is, I solemnly believe, because upon that gem the name of Jesus is legibly inscribed, and that here among us his truth is more or less reverenced and prized. But, however long these privileges of ours may last, we know that our country must be moved; the shocks which shake the world cannot leave Great Britain unmoved. The day is fast hastening, I am persuaded, when all human institutions will be more or less

loosened; let us, therefore, look up, and learn to place our hearts upon that throne which cannot be shaken; and we shall hereafter have to bless God for dethroning kings, scattering dynasties, shattering thrones, and convulsing the world; for the shaking of things here will thus have led us to look to the things which never can be shaken or removed.

And, dear friends, let us walk with God. Let me give as the last prescription, "Love to walk with God." Learn more and more to see God. We always carry so much atheism with us when we travel into different countries, or go forth into the fields, or stroll by the seaside. Try not only to see nature, but to "rise from nature up to nature's God." Try to realize God in the less perspicuous book of nature, as well as in the more perfect page of revelation. Let the stars that shine in the firmament be to you as the eyes of the omniscient, omnipresent Deity. Let the tints of flowers, and their fragrance too, be to you but as visible creations of the smiles and breath of God. Let all nature's sounds proclaim to you his love; all scenes reflect to you his glory and greatness. And, whether the thunder-cloud overshadow you with its lowering darkness, or heaven's golden sunshine beam upon you in all its effulgence, you will have no awful forebodings of the future, no paralyzing reminiscences of the past. Every hill shall be to you a Tabor, every day a Sabbath, every house a sanctuary, every table a Lord's table; the bright orbs and worlds above and around you, as God's shining footprints in the immensity of space. You will taste of the grapes of Eschol in the wilderness, and see a door of hope in the valley of Achor. You shall hear the voice of God in all sounds, and realize the presence of a heavenly sunshine in the tents of Mesech, and the tabernacles of Kedar.

And, above all, pray for that Holy Spirit who is needed to create that confidence, arrest this departure, and give us a new impulse to carry us to God. And may that Spirit descend on us all, and make us earnest, loving, consistent, devoted Christians!

I have thus tried to analyze the mother sin, of which the sins enumerated in verse eighth are but the progeny. It may

be that these sins are here enumerated as the special characteristics of the antichristian and Roman apostasy. They are, unquestionably, the historical characteristics, and, I believe, necessary fruits of that system. But whether there or here, unbelief is the parent. Faith is the cure: it worketh by love—purifieth the heart—overcometh the world; it is the gift of God, and the privilege and possession of them that pray.

LECTURE VIII.

ENDLESS SUFFERERS.

"Which is the second death."—*Revelation* xxi. 8.

I HAVE already addressed you on previous Sunday evenings from the subject of "the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband;" and also on its peculiar accompaniment, "The tabernacle of God is with men, and he shall dwell with them;" and we have rejoiced together at the promise of the final extinction of all tears and sorrows in the hearts of God's people, for God shall wipe away, and wipe out the fountains of all tears from their eyes. I noticed the creative intimation, "Behold I make all things new," and the free invitation addressed to all: "I will give unto him that is athirst of the water of life freely;" lastly, I stated that all these promised good things are to be the inheritance of "him that overcometh," an expression which involves conflict, weapons, a leader, and victory.

My object this evening is to show that the notion held by some in the present day, that the sufferings of the lost will not be eternal but temporal, is erroneous, and without any scriptural or reasonable foundation. Before entering upon my subject, I will read a short quotation from Archdeacon Paley. He says, "It is very difficult to handle this dreadful subject properly; and one cause of the difficulty is, that it is not for one poor sinner to denounce such awful terrors and appalling consequences upon others." In stating that the pains of the lost are not temporal but eternal, I am aware that I take the unpopular and, to many, the unpalatable view; but the truth of a doctrine does not depend on its agreeableness, or upon the many or the few that hold it: "To the law and to the testimony! if they speak not according to this word, it is because there is no light in them."

As far as I can conceive of the state of the lost, I think the expression in the text, "the lake that burneth with fire and brimstone," is figurative. I do not think it is here implied that there will be a material fire, or a literal gnawing worm, to torment the lost; these are the expressive, and it may be inadequately expressive, vehicles and symbols of their intense and untold agony. Besides these there are elements of wo enough in hell. Let a virtuous and delicate mind, to allude only to one, conceive what it would feel, were it condemned for a time to the company of persons selected from the bridewells or the penitentiaries of the earth. Would not the scene be a painful one? Would not their blasphemous oaths strike terror into the heart, and their impure words create disgust and abhorrence in the pure and delicate soul? And yet, to be placed in such a hell on earth is but a faint shadow of the realities of that literal hell: here, amid all the varied forms of depravity, redeeming traits are thrown up, mitigating and relieving elements of aboriginal beauty shine forth; but among the lost there is no softening element at all, nothing but unmixed sin, unmitigated and unmingled evil in its various degrees.

In the state of the lost, too, those evil passions which so often rankle latent in bosoms here, and develop their powers with years and opportunities, we have reason to believe will there be released of every restriction, and left unshackled to revel in full and exasperated expansion for ever. "He that is holy, let him be holy still; he that is unholy, let him be unholy still." Heaven is the full and unfettered expansion of those noble principles of holiness, and buds of happiness, that God has implanted in the renewed heart; and hell is the eternal growth and expansion of the poisonous passions and rankling elements of misery formed in the natural heart. Thus a sinner sinks to hell as a natural consequence of his past conduct; it is not God who has doomed a soul to hell, it is not his fiat that sends him there, but sin, which has ripened the soul for it, weighs it down and buries it there. I gather from the Scriptures, that whatever of beauty and splendour, and ennobling motive, and inspiring hope, survive here, are emanations of the Almighty. But there will be with the lost God's curse concentrated; no trace of beauty with-

out, no trace of joy within—an ever-gathering and seething sense of wo, casting over the length and breadth of hell one dark, terrible shadow, crushing the soul, yet never filling its capacity of wo—the whole past distilling bitterness, the future evolving from it not one ray of happiness or hope; but down the terrible steeps of hell the cataract of God's wrath shall precipitate itself over palpitating piles of men, and no intimation heard that one drop of the water of life shall flow to cool or quench the burning flame.

The lost will be in the possession of all their faculties. Memory will be there, as we see in Abraham's address to the rich man: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things." Memory will record salvation past like a ship at sea, seen for a moment and gone for ever; a preached Saviour rejected, and offered mercies the most precious then perished.

"Which way I climb is hell,—myself am hell;"

and then will be the consuming recollection, "I might have been rejoicing with the redeemed in heaven, but now I am to suffer eternally in hell, not because there were no invitations in the gospel addressed to me, or any unwillingness in God's heart to receive me, but because I did it all myself."

The conscience will be fully alive in hell. You have only to imagine man's conscience in full unfettered action, all the opiates of earth withdrawn, and around it a sea of overflowing evil, to conceive what a hell man bears in his bosom: "Which way I climb is hell,—myself am hell," will indeed be true. A man may carry coiled up in his heart so terrible a *prestige* of hell, that it needs but the hand of death to uncoil the life, and the intense agony symbolized by "the consuming fire" and "gnawing worm" will be produced.

"So writhes the mind remorse hath riven,
Unfit for earth, undoom'd to heaven,
Darkness above, despair beneath,
Around it flame, within it death."

Have any of you committed some terrible crime against society? If so, do you not remember the burning shame and agonizing

self-reproach that followed that act? Wherever you went the recollection haunted you; to escape from it was impossible; it stung you from every point. This is but a faint shadow of the power of conscience in the regions of the lost. We need not the doctrine of eternal reprobation in its popular sense. Whatever good is in man, comes from God; whatever of evil, comes from man; the lost plunge into hell solely by their own personal course and choice; each sin one indulges in is but a budding wo, and perseverance in the wicked practices of sin is just travelling on the high road that leads to destruction, while the renunciation of it and return to God would restore him to the pathway to eternal happiness.

But I do not delight to dwell on the misery of the lost. Blessed be God, my message to all is an offer of eternal life, and that without preparation on your part, or any delay: no preparation is necessary; you are invited to come just as you are to Him "who is the resurrection and the life." I do not believe that the terrors of the law, or a description of the miseries of the lost, are God's consecrated instruments for the salvation of souls. The weapon that is all but omnipotent to convert, is the manifestation of the love of God in Christ, the preaching of "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "He who knew no sin was made sin for us, that we might be made the righteousness of God in him." These are God's appointed and effectual means of converting the sinner, and when applied by the Spirit of God they cannot fail.

But the chief object of inquiry this evening is, What is the duration of the state called "the second death?" Is it temporal or eternal? for a little, or endless? Some able divines are of opinion that its duration is temporary, and this idea is gaining ground in the present day. I humbly think that it is the grace of God alone that keeps the holders of this opinion from Socinianism, and not the consistency of their own logic. They are amid the rapids—let them watch, and tremble, and fear.

I will now lay before you several theories that have been broached on this subject, founded on the idea that the sufferings of the lost will be temporary.

Some think the wicked will be annihilated, either at death, or after suffering a season, and that immortality is the special gift of the gospel; others that they shall be transferred to heaven after being punished a season. To confute these opinions, I would quote such texts as these: "Many shall come from the east and the west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast into outer darkness, there shall be weeping and gnashing of teeth." "The Son of Man shall send his angels, who shall gather together all things that offend, and them which do iniquity, and shall cast them into a furnace of fire." "Cast ye the unprofitable servant into outer darkness." "Where their worm dieth not, and the fire is not quenched." Notice the very strong expressions here used to describe the miseries of the lost. "Outer darkness," without a hint of a future ray of light; "a furnace of fire," without the promise of a cooling drop of water; "their worm dieth not, and the fire is not quenched." Do these expressions denote no more than a merely temporary punishment?

Again: "Then shall he say to them on his right hand, Come, ye blessed, inherit the kingdom prepared for you from before the foundation of the world;" to those on the left, "Depart, ye cursed, into everlasting fire." Heaven and hell are here beautifully represented by the terms "come" and "depart." Heaven, here described by "come," is the application of the centripetal power, each movement of the Christian drawing him ever nearer to Christ his centre; and hell, here embodied in the word "depart," is the continuance of his centrifugal force, by which every unbeliever is carried to a greater and greater distance from Christ, throughout the gloomy cycles of a ceaseless eternity. "These shall go away into everlasting punishment, but the righteous into life eternal."

The same language that describes the duration of the punishment of the wicked, limits also the happiness of the righteous; the duration of the one is in the same words as that of the other, since the same word is applied to both. If you hold that the state of the lost here described is temporary, you must admit the state of the righteous to be temporary also;

if the term "everlasting" stamps eternity on the one, on what grounds can you determine that "eternity" stamps temporal duration on the other? If there be any limitation in the time, there would surely have been a glimpse of it given here; but no such limitation appears. "Who shall be punished with everlasting destruction from the presence of the Lord;" "shame and everlasting contempt;" or, in the Apocalyptic description, "the smoke of their torment ascendeth up for ever and ever;" not one intimation of an abatement of wo is discoverable: no dim dawn, no vista of deliverance. The Greek word, *εἰς τοὺς αἰῶνας τῶν αἰώνων*, here translated "everlasting," signifies literally "unto the ages of the ages," *αἰεὶ ὤν*, "always being," that is, everlasting, ceaseless existence. Plato uses the word in this sense when he says, "the gods that live for ever." But I must also admit that this word is used several times in a limited extent—as, for instance, "the everlasting hills." Of course this does not mean that there never will be a time when the hills will cease to stand; the expression here is evidently figurative, but it implies eternity. The hills shall remain as long as the earth lasts, and no hand has power to remove them but that Eternal One which first called them into being; so the state of the soul remains the same after death as long as the soul exists, and no one has power to alter it. The same word is often applied to denote the existence of God—"the eternal God." Can we limit the word when applied to Him? Because used occasionally in a limited sense, we must not infer it is always so. "Everlasting" plainly means in Scripture "without end;" it is only to be explained figuratively when it is evident it cannot be interpreted in any other way.

The view entertained by some is, that the lost, after enduring for a period unspeakable wo, will be ultimately annihilated. Others, as I have stated, think that the soul derives its immortality from God as the Redeemer, not from God as the Creator; they regard immortality as Christ's purchase, the gift of the gospel, not the soul's inherent attribute; so that the soul that believes the gospel is immortal, while the soul that rejects the gospel thus rejects immortality, and meets with annihilation as the demerit of sin, under which sentence all are who are in a state of

nature: they object to the resurrection of unbelievers at all, and think they cease to exist after death.

I cannot admit the doctrine of annihilation, either immediately or eventually, unless there be an express assertion of it in Scripture. No man can specify any thing that he knows to be annihilated. The flax that grows in the field, when woven into linen, wears quite a different appearance; the linen, cut into a thousand pieces, is changed into another substance, and becomes paper; the paper is put into the fire, and rises out of it in the form of smoke; the smoke is exhaled into the clouds, and descends in rain to moisten the parched earth, or in dust and carbon to fertilize the exhausted soil: not one particle of the original flax is lost, although there be not one particle that has not undergone an entire change: annihilation is not, but change of form is. It will be thus with our bodies at the resurrection. The death of the body means not annihilation. Not one feature of the face will be annihilated, but every feature of the countenance which we have seen glow with joy here, will glow with yet intenser rapture in heaven. Our Lord says, "They shall sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven." This implies they shall realize the fact that Abraham is there; and, like the rich man who beheld "Abraham afar off and Lazarus in his bosom," they shall recognize that it is Abraham. If the body does not cease to be, is there any evidence that the soul will cease to be? There are passages which show that, in a certain sense, even now the sinner is dead. "The hour is coming when the dead shall hear the voice of the Son of God, and they that hear shall live." "And you hath he quickened who were dead in trespasses and sins." And so the death of the soul means it is the victim of sin; and the second death is only an intenser development of this state. The words descriptive of the state of the lost are, "punished with everlasting destruction;" this implies they are conscious of the destruction; their souls, therefore, could not be literally annihilated. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." "The worm that never dieth, and the fire that shall never be quenched." Such language must imply the perpetuity of the punishment of the lost, and the consciousness of this punishment which they endure.

It has been objected, that it militates against the goodness of God, to suppose that any of His creatures shall be visited with eternal or ceaseless misery. But I answer, we are not the best judges of what militates against the goodness of God; we can only judge from what He has revealed. We know but a little nook of the universe; and it may be that for the greater exhibition of His goodness, God has allowed sin to remain in the world, and will suffer it to be visited with eternal punishment hereafter; it may be that, as the inhabitants of far distant orbs learn from our world lessons of God's transcendent goodness, never to be forgotten throughout the countless ages of eternity, and that from Calvary truths rise and reach new worlds every hour, that electrify their tenants,—so, instead of this great demonstration of perpetual punishment being incompatible with God's goodness, it may perhaps more clearly exhibit its intensity, and purity, and love.

Again, it has been said, it militates against God's justice to suppose he would visit an eternal punishment upon a temporary disobedience. To this I reply, we are not competent judges of the evil of sin. It may be that what murder and theft are to us, and appear to us in a material world, malice, revenge, and covetous desires are seen to be just as frightful in a world of spirits. We have only one standard by which we can estimate its inherent evil:—it is this—if it is true that nothing less than the shed blood of Incarnate Deity could atone for sin—if it was necessary for the Creator of the Universe to leave his throne of glory and majesty, and, separating himself for a time from the adoring anthems and praises of holy angels, to take upon him our nature, and, after enduring a life of scorn and derision, to be shamefully crucified by the very men he came to save, that he might offer himself an acceptable sacrifice before a single sin that Adam brought into the world could be expunged—if we remember this, we can easily conceive that an eternal hell is not too terrible a punishment for that which necessitated such a sacrifice, or for those who "reject so great salvation."

Our Lord, whose tones were ever tones of unutterable love, except where rebuke was a strong necessity, once said these remarkable and awful words: "It were better for that man if he had never been born." I can conceive that to be no ordinary calamity which

makes the fact of one's birth to be a curse, and one's existence a regret.

Again, some have objected that the continuance of the existence of sin throughout eternity in any part of God's universe is very difficult to conceive of. I admit the difficulty, and that it seems strange that such a state should be perpetuated; but I must not reject it because I cannot fathom it—it is plainly revealed in the Bible. I confess that it would appear far more consistent with our ideas of what is beautiful and desirable, if sin and its attendant evils were to be finally expunged from the universe, and all God's creatures were to unite in one harmonious chorus of loyalty and allegiance to their Creator. But it is not for our limited minds to speculate on what would be desirable in the government of God's universe; we have simply to receive with faith what he has graciously revealed. Yet, if it exist at all, the duration of its existence is a subordinate difficulty.

But others have asked, Is there no sign in the Bible that the gospel will be preached in hell, and that its wretched inmates, after enduring for a time some of the punishment due to their sin, will have a final offer of full and free salvation? The Bible tells me of no rainbow of covenant mercy that shall span the concave of hell; it gives no intimation of an offered Saviour to mitigate the miseries of the damned. I read only of the worm that never dieth, and the fire that never shall be quenched. If the Saviour is preached to the lost in hell, and they embrace the gospel, then the manifestation of God's grace will be far greater there than in this world; for in this it failed, in that it succeeds. But we are taught in the Bible to look for the manifestation of God's grace in this world only. Our Lord says, "I must work the works of Him that sent me while it is day; the night cometh, when no man can work"—evidently referring to death. "Whatsoever thy hand findeth to do, do it with thy might, for there is no device nor labour in the grave." He that blasphemeth against the Holy Ghost hath never forgiveness, neither in this world, nor in that which is to come."

These texts appear to me a convincing proof that the atonement shall never be preached in the regions of the lost. All probation ceases with time: "My spirit will not strive any more."

If the Spirit strives with the lost in hell, then it was not true that he ceased to strive with the antediluvians. But the misery which the lost shall undergo, will exercise upon them, it is alleged, a purifying power, and after a lengthened period their souls shall be completely purged by suffering and purgatorial fire, and made fit for heaven. There is no evidence, I reply, that punishment can purify the heart. No man was ever made a Christian by suffering; that change can be effected by the Holy Spirit of God alone. Sufferings may show what sin is, not what the beauty of holiness is: if any amount of suffering on our part could save a soul, why did the Saviour bleed and die? Is it at all likely that so great a sacrifice as God Incarnate would have been offered if man could have been saved by suffering without it? Besides, the intense appeals of the gospel imply there is no hope hereafter. "Why will ye die?" "Ye will not come to me that ye might have life." "Come unto me, all ye that are weary and heavy laden, and I will give you rest." "Ho! every one that thirsteth, come ye to the waters." "To-day, if ye will hear his voice, harden not your hearts." Language seems to exhaust all its force in entreating sinners to be saved; its very intensity indicates the awfulness of the state from which Christ would snatch us. The views that the lost in hell will finally be saved, seem to detract from the power of the gospel. If hell can be the birthplace of glorified spirits, why was Calvary ever heard of, or that innocent, spotless Lamb made a victim for sin? My dear friends, heaven endures for ever, and hell endures for ever; but here is the unspeakable comfort, that this night the Lord Jesus invites you in loving accents, Believe on me, trust in the sacrifice I have once offered for the sins of the world, and ye shall be saved from the unutterable wo of the one, and shall enjoy with angels the inconceivable bliss of the other—ye shall reign with me eternally in glory.

This great idea, eternity, is the weightiest word in human speech; it changes mightily whatever it is attached to. Suffering which is eternal suffering, and joy which is eternal joy, are states of infinite moment. Sin that is not productive of eternal torment would seem not to necessitate an interposition of Infinite Worth. A love without retribution would be connivance at sin.

Given any one vital doctrine of Christianity, and the everlasting suffering of the wicked is a corollary plainly deducible from it. I can come to no other conclusion than that to which our Reformers came—which apostles taught—which the Holy Spirit inspired—viz. that heaven and hell are eternal states—the one endless joy, and the other endless misery and wo and suffering.

LECTURE IX.

THE BRIDE.

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife."—*Revelation* xxi. 9.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted, that she should be arrayed in fine linen, clean and white: for the linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God."—*Revelation* xix. 6.

THIS relationship, viz. of bridegroom and bride, is so frequently employed by the sacred penmen to illustrate the great spiritual truth of the believer's union to Christ, that we cannot but conclude it is not only appropriate, but replete with instructive meaning. It occurs in the following among other passages:—

"For thy Maker is thy Husband, (the Lord of Hosts is his name;) and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called." Isa. liv. 5.

"He that hath the bride is the bridegroom." John iii. 29.

"I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. xi. 2.

"Husbands, love your wives, as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. v. 25–27.

"Blessed are they which are called to the marriage-supper of the Lamb." Rev. xix. 9.

"The holy city . . . prepared as a bride adorned for her husband." Rev. xxi. 2.

This, and other analogies, so common in Scripture, show us that Creation and Providence are full of meaning, and cast light on the relationship of the higher world—a light that will one day reveal the common origin and end of both. Even now creation is perpetually striving to express its inner and glorious truths; it is big with divine and mysterious doctrines; it groans and travails in pain, waiting to be delivered. In its present disordered state, creation bodies forth majestic shadows of the superior world; and they who deal with it, if spiritually unenlightened on eternal things, hold in their hands a valuable casket, full of precious gems, which they are unable to unlock, much less appreciate; they are the admirers of the mere typography, but have no conception of its inner meaning; they study and understand the mechanism of the instrument, but neither hear nor believe in its sleeping tones of heavenly music. It is, I admit, mutilated and marred by sin; it is covered with dark spots of plague, and breaks forth at times in terrific struggles, in volcanos, and earthquakes, and thunder, as if in agony to speak out all its eloquent burden. During the millennial day, the earth, like the snake in spring, will cast off its old and wrinkled skin, and appear beautiful and peaceful like a restored angel. Nature, which means "coming to the birth," will then be born, and the New Earth will be the fair and beautiful offspring, radiant with immortal youth, and eloquent as the evangelists and apostles of spiritual truths. The week-day and soiled garments will be consumed in the last fire, and the new and glorious robes that become its everlasting Sabbath shall be worn, ever new and ever beautiful, by all creation, which as a holy Levite shall minister before the Lord perpetually. It shall then be seen that our sweetest joys were but imperfect and diluted foretastes of higher and purer, and that they were meant to lift us far above themselves to those sublime and unalloyed pleasures which our eyes have not yet seen, nor our natures yet tasted. So this holy relationship of bridegroom and bride is the type and shadow of a kindred but more glorious.

In this relationship, there is first of all the privilege of selection, which is peculiar to the bridegroom. So it is in the spiritual;

the first movement is toward us, not by us; from Christ to us, not from us to Christ. Our love is the reflection of his, our response is the result of his attraction; we are deaf till he speak, dead till he quicken, disinclined till he draw us, and destitute till he enrich us.

In the experience of this world, the affection of the bridegroom is created by some excellence or beauty which he perceives in the bride; in other words, ours is a created love, contingent on something external to itself, and fed from that external influence perpetually. But Christ's love is essentially sovereign; it is created by, and dependent on, nothing external to itself. We love, because we see something beautiful or good in the object loved: Christ loves the unlovely by nature, to make them lovely by grace. We love the object because it is beautiful: Christ loves the object to make it so. We love as creatures, he loves as God; deity is in his love, humanity in ours; his is the fountain, ours is the heart filled from it.

Deuteronomy vii. 7 is the just exposition of the love of Christ, and of the reason of our interest in it: "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people, (for ye were the fewest of all people,) but because the Lord loved you." And again in Ezekiel xvi. 8, "Now when I passed by thee, and looked upon thee, behold, thy time was the time of love, and I spread my skirt over thee, and covered thy nakedness; yea, I sware unto thee, and entered into covenant with thee, saith the Lord God, and thou becamest mine. I washed thee with water, and I anointed thee with oil. I decked thee with ornaments, and I put bracelets upon thine hands, and a chain on thy neck. And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness which I had put upon thee, saith the Lord God."

But the intensity of this love is not sufficiently seen in its lighting upon us in our misery. We must estimate it by the greatness of the Saviour's sacrifice, by endeavouring to gauge the humiliation, and sorrow, and sense of wo he sank into, in order to redeem the bride from her ruin, and raise her to her forfeited inheritance. We must see him leave the throne of glory and the realms of blessedness, and, borne on the wings of a love which

could see nothing in our nature to alight on, that was not fitted to repel it, identify himself with our woes, and miseries, and weakness, and wants, and ruin; and thus emptied, endure our curse, drink to the dregs our bitter cup, pursue lost and sinking humanity to the farthest depth of its degeneracy and departure, seize it in the arms of everlasting love—redeem, sanctify, ennoble, and finally glorify it, till it became his bride, and companion, and co-heir with the Bridegroom himself—a glorious thing without spot or wrinkle. Truly, such love has height and depth we cannot measure.

According to the usages of this life, the bride is given away to the bridegroom by one who has authority, from relationship or otherwise, to do so. This earthly fact is a shadow let down from the heavenly. So the Saviour saw and expressed it. "Thine they were," says Jesus, in his sublime intercession, "and thou gavest them me." "All that the Father giveth me shall come to me." They were thus given to him by him who made them, and they only are his bride.

The husband endows the wife with all his goods: she becomes a copartner with him. Has not our everlasting Husband done so? Has he not clothed us with righteousness and salvation, and adorned us with jewels, and made us morally beautiful through the comeliness he has put upon us? Has he not robbed heaven and earth, all the kingdoms of nature, all the stores and treasures of grace, in order to build up a house beautiful as his bride, and meet for her dwelling; bringing the jewelled lights of a thousand mines, and the brilliant tints of the iridescent spar, and the awful glory of a brighter sun, to beautify the place of her residence? All his are hers, and all hers are his.

In this world the husband is the representative of his wife's responsibility: her debts and liabilities become his. This, too, is a shadow of the heavenly. Our representative—the representative of our responsibilities as well as persons, is our everlasting Husband. He has fulfilled the law we had broken; endured the penalty we had incurred; paid all we owed to God, and procured infinitely more than God owed to us. "On Him was laid the iniquity of us all! He hath borne our griefs and carried our sorrows." Our responsibilities repose on him; we have sinned,

but he has suffered; we are guilty, but he is righteous; we have renounced our name by nature, and are called by his—we are Christians. His name, and ours, too, is "The Lord our Righteousness." We are detached in all respects from the first Adam, and attached by indissoluble ties and affinities to the Second. We have changed alike our state and our nature; we have heard and obeyed the summons addressed to her in the 45th Psalm: "Hearken, O daughter, and consider, and incline thine ear; forget also thine one people, and thy father's house. So shall the king greatly desire thy beauty, for he is thy Lord, and worship thou him. She shall be brought unto the king in raiment of needlework; the virgins, her companians that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the king's palace. Instead of thy father's shall be thy children, whom thou mayest make princes in all the earth."

Perfect confidence is the very air that husband and wife must breathe; that confidence which mitigates the sorrows, and enhances the joys of life; which quenches suspicion, and dissipates the gloom of reserve. This confidence belongs to the higher relationship also. Jesus says, "I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends, for all things that I have heard of my Father, I have made known unto you." He courts our implicit confidence in return; he asks you to lay aside all distrust, distance, suspicion, and to feel that none are so near you as the Son of God; and to none may you unbosom with greater confidence your wants, and sorrows, and trials, and fears. He is "touched with the feeling of our infirmities;" he sympathizes with us as no angel about the throne, and no saint before it, can. Trust in him at all times; he bids you—it is your safety, your joy, your peace—it is his command.

Obedience is the duty of the wife: "Wives, submit yourselves to your own husbands, as the church is subject to Christ." Such is our duty—rather, it is our delight; for this obedience is not the exaction of law, but the offering of love. "If ye love me, keep my commandments." Our obedience will be in proportion to our love; its strength and its tone are the expression of the

intensity of our love. Its life, and beauty, and progress, and victories, is love. Emptied of this inspiring element, all service is mechanism, and all obedience a dry husk. It is in this relationship we may confidently expect the supply of every want. "He will supply all our need according to his riches in glory." We are poor, and blind, and naked; and he is, for all who accept him, righteousness, and wealth, and life, and light, and raiment white and clean.

He will heal all our wounds. "By his stripes we are healed." He is alike the balm and physician; from the crown of the head to the soles of the feet, there is in us no soundness at all. But he is our physician as well as our husband. He healeth all our diseases. He will enrich us with unsearchable riches, and finally transfer us from this scene of trial, and vicissitude, and pain, and tears, to the new Jerusalem that cometh down from heaven, the city of the living God, the home of saints, the beauty of the universe; the preparation of Infinite Wisdom and Love.

In the passage on which I have been commenting, we read, "I will *show* thee the bride, the Lamb's wife." She requires to be shown. This indicates a fact which is implied in all portions of Scripture, that in this dispensation the true church is hidden, vailed, concealed; and only on the millennial day, when the sons of God are manifest, will she be seen in her true and imperishable beauty. "Our life is now hid with Christ in God." "We are God's hidden ones." It is written, "The world knoweth us not, as it knew not him." The outward world neither sees, nor comprehends, nor appreciates the children of God—the hidden bride, the kings in disguise. The world can understand civil rank, not spiritual dignity; political power, not holiness; wisdom, and might, and nobility after the flesh, and base things, and things that are, but not that inner and true beauty which is the inspiration of God, which outlives all, and never fades. The tabernacle in the wilderness was covered with rough skins, and fastened with coarse ropes; and to those eyes that had seen the magnificent productions of Egyptian architecture, the porticos, and columns, and temples of Egypt, the sanctuary of Israel must have appeared a mean thing. But in the former were venomous reptiles, the products of the Nile, and scarabean beetles, crawl-

ing about their shrines, or raised on pedestals, and receiving the adoration of intelligent men; while under the plain exterior of the latter, were the mercy-seat, and the ever-beaming glory between the cherubim, and the presence of God, and pure worship, and holy worshippers. Thus the bride, like the Bridegroom, has no beauty that men should desire her—she is now vailed, misconstrued, mistaken. But the day of her manifestation comes.

"The church," says Archbishop Leighton, "is called the 'king's daughter,' (Psalm lxv. 13;) but her comeliness is invisible to the world, 'she is all glorious within.' Through sorrows and persecutions, she may be smoky and black to the world's eye, as the 'tents of Kedar;' but in regard of spiritual beauty, she is, 'comely as the curtains of Solomon.' And in this the Jewish temple resembled it aright, which had most of its riches and beauty in the inside. Holiness is the gold of this spiritual house, and it is inwardly enriched with that. The glory of the church of God consists not in stately buildings, of temples, and rich furniture, and pompous ceremonies; these agree not with its spiritual nature. Its true and genuine beauty is, to grow in spirituality, and so to be liker itself, and to have more of the presence of God, and his glory filling it as a cloud. And it hath been observed, that the more the church grew in outward riches and state, the less she grew, or rather the more sensibly she abated, in spiritual excellences."

We have seen her in days of her exposure to persecution, suffering martyrdom, covered with such shame and reproach as the world could heap upon her, lying among the pots, sojourning amid the persecuted Paulicians of the east, and the suffering Waldenses of the west, a widow and a weeper. We have caught glimpses of her amid the flames that consumed her, and under the smoke that rose from her ashes, or in the cells and dungeons prepared for her by the Apostasy, in which she shed forth a supernatural glory that often awed her enemies. But at the epoch described in the text, she is to be presented to the Bridegroom a glorious church, unvailed and visible to heaven and earth, having laid aside her weeds of sorrow, her ashen garments, and put on her coronation robes, and standing forth a monument of grace, the masterpiece of Christ, the joy of the whole earth.

Previous to the presentation of the bride, we are told, chap. xix. 7, that "she had made herself ready." This preparation is now going on, and at the coming of Christ the professing church will be divided into two great classes—one, the mere pretender; and the other, the true church, the Lamb's wife. So it is written in Matt. xxv. 1–13: "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the Bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the Bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch, therefore, for ye know neither the day nor the hour when the Son of man cometh."

We have, in the five wise virgins, the Lamb's wife—the bride made ready for the Bridegroom; and their preparation corresponds to that which is said to be the characteristic of the Apocalyptic bride having made herself ready. The woman seated on the scarlet-coloured beast had her peculiar readiness, for "she was arrayed in purple and scarlet colour, and decked with gold, and precious stones, and pearls." But the true bride has no such meretricious finery. She has "washed her robes, and made them white in the blood of the Lamb;" she has heard the cry that now sounds forth, "Behold, the Bridegroom cometh;" and to her who thus looks, and longs, and prays for him, he will soon "appear the second time," on the lightning's wing and in the clouds, "without sin unto salvation." The present movements of the nations of the earth are all designed to stir up the bride to meet the Bridegroom; and these convulsions, which shake

the kingdoms of this world, tend to detach her affections more and more from things seen, and to lift them to things unseen and eternal—to her future home—her watching Lord. The true church will become more and more united, pure, and spiritual, as the time draws nigh. She will lean less on an arm of flesh, and look more to her husband, Christ. She will act out with greater simplicity of purpose and energy of heart the apostolic prescription, to "buy as though she possessed not, to weep as though she wept not, and to use the world as not abusing it."

It is after the bride has made herself ready, and the Bridegroom has come, that the glorious festival described in these words, "The marriage of the Lamb is come," is celebrated. It is very remarkable that in this book alone Christ is called so often the Lamb: ("the Lamb's wife," and "Blessed are they which are called to the marriage-supper of the Lamb.") The reason of this Apocalyptic expression may be, that the Saviour's greatest and most glorious character is that which is most precious to sinners upon earth—that our salvation and his glory are bound up together—that eternity to come shall celebrate his cross, as eternity previous predicted and prefigured it—and that his triumph on Calvary was his greatest act, and its results his richest honour, and its remembrance the illumination of the future.

The marriage-supper is the arrival of that epoch which the redeemed of every age have anticipated. It has been the longed-for day of patriarchs, the glowing prediction of prophets, the burden of songs, the hope of the church, the era for which creation groans and the sons of God pray. The widow does not more desire her husband, nor the bride her bridegroom, than the people of God desire this day.

When this era arrives, there will be greater scope for the love of the people of God toward their Saviour. They can say now, "Whom having not seen we love;" but when the object of faith shall become the object of sight, and when they shall see him as he is, they will love him as they ought. Their enlarged capacities and purer nature will be capable of feeling and expressing an intenser love; and those feelings of gratitude which we

have long felt too big for utterance, will then find a channel for their egress adequate to their ardour and magnitude. We shall see the King in his beauty; we shall feel how little we have loved and served him, how little our largest sacrifices have been, how feeble our deepest gratitude, how faltering our holiest walk, how poor our richest offering. This supper will be the scene of great and unspeakable joy—joy unutterable and full of glory: at God's right hand is fulness of joy—it is no wonder that it will be so. It is creation's deliverance—the festival of Christianity—the coronal, and close, and victory of the redeemed, after ceaseless struggles. Here joy enters unto us—there we shall enter into joy; "as a bridegroom rejoiceth over the bride, so will thy God rejoice over thee." "He will rejoice over thee with joy," "He will rest in his love, he will joy over thee with singing:" and angels, witnessing the grand festival, and catching by reflection some rays of its joy, and hearing its sublime song, will also sing, "Let us be glad, and rejoice, and give honour to Him, for the marriage of the Lamb is come, and his wife hath made herself ready."

The transition from this scene of conflict, and trial, and faintness of heart, and feebleness of service, to this royal festival—this day of recovery of all we lost in Adam—this concentration of all joy—this commencement of unending and growing bliss, will awaken within us emotions of ecstasy such as our faint hearts and narrow spirits are now of necessity strangers to. Enlarged as our capacities will be, we "shall be satisfied." We shall reap nothing but bliss, know nothing but truth, feel nothing but love, and do nothing but righteousness. But here, as in all the privileges proclaimed in this book, there is implied the necessity of present character to fit us for this future felicity. "Blessed are they, also, which are called to the marriage-supper of the Lamb." They are those of every kindred, and nation, and people, and tongue, who have accepted the promises and offers of the everlasting gospel, and who have believed God's testimony concerning his Son—"who have washed their robes, and made them white in the blood of the Lamb"—who are "chosen in Christ before the foundation of the world, unto salvation, through sanctification of the Spirit, and belief of the truth"—

who are, in short, the bride, the Lamb's wife. I believe that the redeemed company who gather together to celebrate this high festival will be a great majority of every generation of the human family. It is true that, in every age, there are more that despise or neglect the gospel than there are that accept it. But it is a fact all admit, that half the human race, and, of course, of each generation, dies in infancy; and if all infants dying in infancy are saved, altogether irrespective of the will of the parents or the rites of the church, as I believe them to be, then there will be a majority of mankind saved. This majority will constitute that "great multitude which no man can number," who sit down with Abraham, and Isaac, and Jacob, in the kingdom of God; who join in the marriage-supper of the Lamb.

There will gather around that august and glorious festival persons of every age. The antediluvian who saw the Saviour through the vista of four thousand years, the patriarch of Ur of the Chaldees, and the patient sufferer of the land of Uz. The prophet will find there his most glowing predictions all realized, and the evangelist will see the Sufferer his pen delineated now seated as the King and Conqueror whom his hopes expected. The martyrs that cried, "Lord, how long!" and entered his presence through the fires of martyrdom—the witnesses who remained faithful amid all but universal apostasy—the intrepid reformer—the babe of yesterday and the man of to-day—all will take their places at the marriage-supper of the Lamb. Individuals, too, of every climate will be there; each zone of the earth shall render up its tribute, every latitude its treasures. The African from his burning sands, and the Laplander from his perpetual snows; the Arab from his tents, and the Druse from his mountains; all the descendants of Shem, Ham, and Japhet, bound together by the mysterious links of love, and forming one great and true brotherhood, shall meet together at this feast, and see each in each a brother, and all in Christ the Bridegroom; and in those he has gathered and presented to himself, the bride—the Lamb's wife. Men, too, from every civil and ecclesiastical economy, will swell the ranks of these happy ones. The stern republican and the accomplished royalist; the subjects of civilized governments, and the victims of barbarous and cruel ones; the

conquerors of the world, and those they enslaved; all whom a divine ray reached and raised from darkness to light, shall sit down with Abraham and Isaac and Jacob, and prove that no external circumstances can intercept the entrance of the glorious gospel, or form an impassable wall between the Saviour and the sinner.

Men, too, of every rank and class of society—those at the apex, and those at the very basis of the social pyramid—the monarch who reigns over many millions, and the mechanic who knows but two things—his business and his Bible; the noble who looks back upon a lineage stretching into ancient times, and the peasant whose home is the circumference of his family, and whose lineage is soon read on the fly-leaf of its only heirloom and crest and ornament—the Word of God; the sufferer from his bed of sickness; the martyr from his flame-shroud; the missionary from his lonely grave; the soldier from his gory bed; and the sailor from his sea-tomb, shall come together, having nothing in common but love and likeness to Christ, and share in the sacred festivities of the marriage-supper of the Lamb. Castle and camp, and royal palace, and noble hall, shall each furnish guests; each rank and degree of life shall have its representatives before the throne. However these may have differed in gifts, in privileges, in circumstances, on earth, they have all one great family likeness; and so it will be seen, when the masks of earth have all dropped off, and the divine features of a regenerated nature shine forth in infinite variety, but with imperishable lustre.

At this marriage-feast there will be enjoyed perfect rest. The labourer rests at eventide, the warrior rests after the battle, and the Christian at the close of his pilgrimage. Each faculty and affection will enjoy its peculiar Sabbath, and every capacity will receive its suitable nutriment, and every feeling its divine and elevating ecstasy; and the whole man will enjoy a festival which the most expressive symbols only enable us to see through a glass darkly. Those perplexities which baffled our researches upon earth will all be unravelled, those difficulties which we could not master here will be dissolved in that pure sunshine; and mysteries seen to be so now will cease to be so there, and providences

as inscrutable as they are painful in this dispensation, will then find their solution in a flood of glory; and the sacred page on which we have found clouds and darkness, will be seen clear and beautiful in that holy light. Then will be creation's jubilee—the church's triumph—the Redeemer's glory.

A large portion of those who have made themselves ready is now in the more immediate presence of the Lamb. The locality they now live and worship and rejoice in, we do not know—it may be much nearer us than we are aware—but, wherever it be, there is no family on earth that has not an interest in it—that is not linked to it by indissoluble ties—that has not amid its shining numbers a representative waiting for the hour that restores to them those they left on earth.

A large portion of its predestined inheritors is still unborn; many are now living, but not yet born again. Many are now the sons of God, walking worthy of their high calling. Those within the vail and those without, the in-door and out-door servants, are alike constituents of the church of the redeemed; and, in due time, the whole family in heaven and earth shall sit down with Abraham, Isaac, and Jacob, at the marriage-supper of the Lamb.

My dear brethren, we are all now on trial for this sublime and glorious destiny. Each year, as it rolls away, is so precious, because it carries us either to this great gathering or away from it. Each minute is replete with infinite value, for it contributes to the formation of a character which shall outlast the dissolution of all things, and be darkened with an everlasting eclipse, or be resplendent with the rays of glory. Every thing we now do or say stretches into this solemn future. Every word and act has its echo hereafter. What we now sow we shall hereafter reap, in gladness or sorrow, in joy or tears. The queen upon her throne, the prime-minister before her, the peer, the clergyman, the physician, the merchant, the tradesman, the Protestant, the Roman Catholic, the infidel, the atheist, are all rushing, with speed that can neither be retarded nor arrested, into that awful future which divides them in two great classes—one for the festival of the Lamb, the other for the wrath of the Lamb. Extinction is im-

possible. The soul is a word that cannot be unspoken—a leaf that cannot be annihilated.

Whether we smile or weep,
  Time wings his flight;
Days, hours, they never creep,
  Life speeds like light.

Whether we laugh or groan,
  Seasons change fast;
Nothing hath ever flown
  Swift as the past.

Whether we chafe or chide,
  On is Time's pace;
Never his noiseless step
  Doth he retrace.

Speeding, still speeding on,
  How, none can tell;
Soon will he bear us
  To heaven or hell.

Dare not, then waste thy days—
  Reckless and proud;
Lest while ye dream not,
  Time spread thy shroud.

It is the desire of God that all whom I now address should rise and share in the hallowed hospitalities of the Lamb. He has spread before every eye the sacred page from which remonstrant flashes, like the flame-sword of the cherubim, warn us from the paths of ruin. Every week he sends us the Sabbath, like a messenger from the skies, to reveal afresh the sanctuary, the ordinances of the gospel, the message of love, the means of grace, the hopes of glory; there is no speech where its voice is not heard; its line is gone out through all the world; it bids you prepare for the marriage-supper of the Lamb.

God's providential dealings incessantly impress the same truth. He awakens the sleeping judgments which he has in store, and charges them to strike that they may stir us up to reflection and forethought. Sickness and bereavement, the shrouds of our

babes and the graves of our fathers, the arrow by day and the pestilence by night, the surges of a nation's wrath and the ripples of an individual's sorrow, are the trumpets of God sounding in our ears our growing responsibilities, and urging on us piercing motives to arise and make ready, for "Behold, the Bridegroom cometh."

LECTURE X.

THE APOCALYPTIC TEMPLE.

"And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it."—*Revelation* xxi. 22.

THIS sounds like a discord in the harmony of heaven—it looks as if it were the projected shadow of "No God!"—it seems out of place. "No tears," one can easily admit as an Eden feature, and joyfully anticipate as a blessed fact; but "no temple" seems a gap in the landscape—a stain on the glory—a cloud on the bright sky. Take away the house of prayer, and our peaceful Sabbath, and our public ordinances, and our village spires, and the chimes of Sabbath bells, and the hill of Zion, the ascending crowds of solemn worshippers, and the songs of praise, and the rich, deep calm that still overflows, as with the light and love of the better land, our Sundays, even in England,—and you seem to me to despoil earth of half its beauty, time of its most brilliant gems, and humanity of its sweetest and most precious birthright. This negative, too, seems to contradict other Apocalyptic sketches. We read in one place, "The temple of God was opened;" in another, "The temple was filled with smoke;" and in another, "They serve Him in his temple." In these passages it seems to be intimated that the wide earth shall then be one glorious temple; but in the passage under consideration, it appears to be thought that the millennial age shall have no temple at all. There is no contradiction—there is real harmony between these statements, if we will only listen; a little reflection and discrimination will bring it out.

It will be granted by every Christian, that during the coming era, when the gospel shall universally prevail in its highest, deepest, and purest influence, there will be no skeptic, infidel, or Socialist temple. Such are and have been in this dispensation; but in the New Jerusalem, law, order, and love shall be the air

and sunshine of all space: wild and sensual dreams shall have passed away like exhausted clouds; unbelief shall have perished from the earth; skepticism, that airy, cold, and unsubstantial frostwork—that Iceland of negations—shall have been utterly dissolved under the sun of light; one trace, fragment, or memorial of it shall not remain.

There shall be no Socinian temple there, nor shall there be any one holding Socinian sentiments in the New Jerusalem. I listen to the fore-heard echoes of its song, and I hear none disowning or leaving out, but all proclaiming clearly and perpetually the essential deity of the Son of God.

In Rev. v. 12, it is written that "ten thousand times ten thousand, and thousands of thousands, say, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard saying, Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." And again, in Rev. vii. 9, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." The atonement thus gives colouring to their songs, and emphasis to their gratitude. The deity of Jesus is there universally felt, acknowledged, glorified. He is the object of universal worship.

There will be no Romish temple there. Here "the man of sin sitteth in the temple of God, showing himself that he is God;" but there Christ is the only high-priest, and his praise the censer of ever-burning incense. The Virgin Mary is there, not a goddess on the altar, or a queen, but a worshipper before the throne; and the apostles, and martyrs, and saints receive no religious service, but give ceaseless adoration, and thanksgiving, and glory, and honour, "to Him that loved them, and washed them too from their sins in his own blood, and made them kings and priests unto God."

There shall be there no Turkish mosque or temple—the Crescent has then and there waned and disappeared before the Cross; the channels of the Euphrates have been filled with the streams of that "river that makes glad the city of our God;" the minaret is buried in the decay of past ages; the fallen firmamental star has no orbit in the millennial sky, the locusts of Egypt no admission into the New Jerusalem, and the Koran is unknown, and the cave of Mecca is merged in the bottomless pit for ever.

There shall be no denominational temple there. Those distinctions which have crept into the worship of God in the lapse of years, shall all melt away in that flood of light and glory that lights up with everlasting splendour our new Jerusalem; the names and distinctions of Episcopacy, Presbytery, Independency, and Wesleyanism, with their peculiar crotchets, parties, quarrels, and framework, shall all be swept away; and the name which was first pronounced in scorn at Antioch, shall alone be heard in the choirs of the redeemed, and gloried in as their noblest distinction. Names so musical now will then be heard no more at all; glories so radiant now, will be quenched, or rather superseded then. Christ shall be all and in all, and man shall be glorious only in his glory.

There will be no material or local temple there. No place will be sequestered and set apart for the special worship of God; the scaffolding comes down when the edifice is complete; the discipline which is temporary, gives way to the communion of saints which is eternal; the canonized urn is gone, for the fountain and river of living waters are disclosed. The whole earth shall be holiness to the Lord; the hand of the great High-Priest shall wave consecration over it, and Christ himself shall be the temple of the universe.

The absence of a material temple is, in short, the expressive symbol of the departure and decay of all those auxiliary means and ordinances which are of so great value here; there will then be no sacraments, as the great substance of them, the Son of God, will be present. "Till I come," is the close of the eucharist; "in remembrance of me," cannot be said of one actually and bodily present; these, therefore, are both left behind, as the calyx or corolla when the fruit is ripe.

There will be then no stated weekly Sabbath, because time will

be a perpetual Sabbath; the little bright pools reflecting at intervals in the march of days the splendour of the skies, will be covered by the rising tide from which they have been always fed, and will collect in purer and intenser lustre the glories of the New Jerusalem. The evening star will hide its head on the rise of that sun, and the occasional rest will merge into everlasting repose.

There will be no ministry of the gospel. There will be no teacher, because all will be taught; or rather, the Great Teacher will take on himself the functions which he now delegates to men, and thus fulfil his own promise, "All thy children shall be taught of God," and, "they shall no more teach every man his neighbour."

In Ephesians iv. 11, 12, the limits of the existence of the ministry are declared to be, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, *till we all come*, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." This last attainment, this perfection and unity, will take place at the millennium; and then the gift of teachers, now enjoyed, and inadequately valued, will be withdrawn.

There will be no prayer. It will then be unnecessary—entirely so; it is peculiar to a dispensation of wants, weaknesses, imperfections, ignorance. In the New Jerusalem, there will be no wants, and therefore there can be no prayer, which is the expression of them. Prayer has its root in this world, amid wants and tears; and its flowering in praise and sunshine and fulness of joy in the world to come. Thus, then, in the coming age there is no preaching, for all will be converted; no prayer, for all wants will be supplied; no faith, for all will be fruition; no hope, for all will be having. Now, more or less perfectly, the universe is the temple of God. Then, God will be the temple of the universe,—its walls, the attributes of Deity,—its roof, the majesty of the Eternal,—its gate, the incarnate Lamb;—and successive generations shall kneel around the throne, like zones of glory, and praise him for ever; then all creation shall be holy, every spot of earth consecrated, every hour canonical; exhaustion

and fatigue shall be utterly unknown; "they shall run and not weary, walk and not faint."

These facts, so true of the coming dispensation, so attractive features in it, imply that there are and must needs be temples in this. They exist now by divine prescription, by necessary laws, from tried experience: "Forget not the assembling of yourselves together;" "Where two or three are met together in my name, there am I in the midst of them." No one can read with ordinary care the Acts of the Apostles, without seeing that social worship was held to be of Scripture obligation, and shown to be apostolic and Christian practice. We need continuously revived our impressions of eternal and future realities; we require our love to God, our reverence for truth, our patience, our peace, our repose, strengthened and nourished; and surely nowhere are the springs of these more abundant, or more fully revealed, or more overflowing, than on the Sabbath in the house of prayer, and amid the exercises of the sanctuary. There is excitement, a holy and precious excitement, in the living voice of the living ambassador of God, in the listening auditory in the place where past generations have worshipped and gone upward; and above and beyond all these, is the special promise, the sure pledge of the Lord of the Sabbath, the King of Zion, to hallow by his peculiar and distinguishing blessing the place where he records his name, and where his people meet.

I find no special geographical locality, or latitude, or soil, assigned for a Christian temple in the word of God; nor can I trace any intimation respecting its aspect, its shape, or its size; but surely the least attentive reader of the word of God cannot fail to discover the divine sanction and scriptural precedent for the fact of public and social worship, and of one day selected from the current of days for the special time of such worship definitely fixed, and therefore of divine obligation. It is true, some say every day is holy, and there is now no necessity for one to be selected from the rest and made peculiarly so:—the divine warrant for such a day is a sufficient answer to such an objection; man is not wiser than God; and all the practical results of such a theory, wherever it has been attempted, are no less decisive evidence of its inherent evil and irreligion. "We can read at home

a far better sermon than we can hear at church," is also perfectly true; but it is just as true, and as extensively true, that in almost every case where such an objection is urged, there is neither prayer offered nor sermon read at home; and if there were both, there still remains what is no light argument in favour of the duty of waiting on the public preaching of the gospel—the fact, that it is the ordinance of God, and, as such, is honoured of God, and has impressed upon its observance the promise of his special presence and enriching benediction. We need no sacraments, say others, to remind us of that death which is in every pulse of our new life, or of that divine and glorious Saviour who redeemed us by love, and will come again to receive us unto himself, whom we cannot forget. God knew best what we should require, and has appointed these visible symbols, to remind us of facts we are ever prone to undervalue or forget; if there be no cup, the wine will be spilt; if there be no ordinances, religious impressions will evaporate: and it is matter of fact that, whenever the outward forms and ordinances and obligations of Christianity have been despised or neglected, the inward life has lost much of its energy, and a cold freezing atmosphere has spread its benumbing influence in every direction, and over every portion of the Christian body.

But it is no less important, it may be here proper to remark, to guard ourselves from the opposite and equally mischievous extreme, so prevalent in our day, which rushes from the skepticism that tramples under foot the ordinances of God, to the fanaticism which canonizes and worships them as idols in the room of God. We know not which is most injurious; the one which would evaporate every right into a transcendental mystery, or an empty metaphor and figure of speech; or the other, which would condense them into gods, and make the church a new Pantheon, a place of innumerable shrines and altars for their adoration, till a crucifix becomes more precious than the atonement, an altar the Saviour, and a wafer their God.

Thus it is that sensual pride would idolize, and intellectual pride would scorn the sacraments—a pulverizing skepticism would destroy them, and a sensuous superstition would canonize them. God will meet neither the pride of a darkened intellect, nor that

of a depraved heart; but he condescends to the weakness of man, and mercifully and wisely provides for all its requirements.

Man needs a temple. His nature shows it: were he pure intellect he could dispense with it—were he mere animalism he could not rise to it, still less above it; but as soul and body, immortality and mortality wed together, he finds in the appointments of God, his word, his house, his ordinances, all that is requisite in this dispensation to aid, to stimulate, improve, and fit him for a nobler and more glorious destiny.

Sinners need temples. They require to be arrested, roused, awakened, or they perish in their sins; their minds require light, their judgments facts, their consciences conviction, their whole nature regeneration, improvement, and elevation; and no process has been shown or felt in the history of mankind to have been so fraught with power, as that of a faithfully preached gospel.

Saints need temples no less than sinners. They are the corn in the field, the flowers in the garden, the branches of the vine, and they must have the dew-drops and sunbeams of the sky to fall upon them, or they wither; they are dependent, they live on influences from above. Grace is an exotic; it is implanted from on high, amid an inhospitable and uncongenial world, and it must be sustained and invigorated from the source of its birth; and it has been invariably and uniformly found, in all places, ages, and circumstances, that the greater our growth in grace, the greater becomes our appetite for the means of its maintenance and increase—the exercises and influences of the sanctuary of God. It was no sentimental poet, but holy David, who wrote the eighty-fourth psalm: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord. Blessed are they that dwell in thy house: a day in thy courts is better than a thousand: I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." The soul grows in capacity with its progress in knowledge and truth; one satisfaction delighting it awhile, indeed, but preparing it also to thirst for new and more glorious draughts from the fountain of living waters; and hence, wheresoever the invitation is sounded forth, on the highway, or amid sacred furniture, from the pulpit or on the hill-side, "Ho, every one that thirsteth, come

ye to the waters," it hears in such words sounds full of melody and irresistible attraction, and resolves, at all hazard or expense, to be there. The "company" of the people of God is a Christian's "own," the scene, the source, the kindler of fellowship, sympathy, communion; and therefore they who have made the greatest progress in conformity to the divine image, are they who seek most, and frequent oftenest, the house of God, the assembly of the saints, and enjoy its ennobling exercises with greatest delight and largest benefit.

"People of the living God,
  I have sought the world around,
Paths of sin and sorrow trod,
  Peace and comfort nowhere found.
Now to you my spirit turns,
  Turns a fugitive unblest;
Brethren, where your altar burns,
  Oh, receive me into rest!
Lonely, I no longer roam,
  Like the cloud, the wind, the wave,
Where you dwell shall be my home,
  Where you die shall be my grave;
Mine the God whom you adore,
  Your Redeemer shall be mine;
Earth can fill my heart no more,
  Every idol I resign."

Society requires temples. The Christian church is the nursery of a Christian people. A society that springs from the mosque, the Socialist's den, the Romish temple, will be found unmanageable, unquiet, unprosperous, the mere slaves of a designing priesthood, the creatures of democratic or rather ochlocratic turbulence, and destitute altogether of that nobility of nature which imparts obedience to laws and lawful authority without servility, and creates a manly, independent character without the least tendency to disrespect and insubordination. The house of God is the sacred platform which levels none and elevates all—on which liberty, equality, fraternity, truly so called, grow up as branches of the tree of life, instinct with true vitality, and loaded with real fruits; where our common and aboriginal nature is felt by all hearts to be our common condition, and acknowledged amid all the trappings of rank and the vails of circumstance; where rich and poor

meet together, and see and cherish the ties of a common but not ignoble brotherhood.

Society cannot become compact till wedded by Christian love: and it can attain its culminating greatness only when it is universally illuminated and inspired and directed by the wisdom that is from above. All government in this world requires temples. Be it a monarchy, a republic, or an aristocracy, there can be little righteous rule above, and less loyalty and obedience below, where the restraining, guiding, sanctifying truths of Christianity are not appreciated. Conscience is the fountain of power; it must be touched. In the house of God, and through the instrumentality of the truth of God, this faculty is reached, and awakened, and replaced upon its legitimate throne; and man then thinks and plans as before God. We may be assured, houses of prayer, where such results follow, are far more important contributions to the stability and safety of the state than prisons; and the lessons of Christianity than stringent laws; and love and loyalty, the inner inspiration of the soul, than the fears created by penal codes, or the obedience forced from without by an Argus-eyed police. Loyal subjects, and wise and just and merciful rulers, are not the wild shoots of nature, growing on the commons of the earth, but divine plants, the planting of the Lord, and requiring divine nutriment. I never can believe that the social order, all but universal allegiance, and enthusiastic reverence for our institutions in this great land, are merely the results of commercial calculation of loss by their removal—or of Saxon doggedness, or of pure habit, or of traditional veneration. Their roots have struck, no doubt, into the convictions and hearts, but deeper and stronger still, I believe, into the consciences of our people. A *jus humanum* in itself thus rises to the rank and strength of a *jus divinum;* and in the blow levelled at the ordinance of man, they see a stain aimed at the honour of God. The true charter of our social liberties is the word of God; and the place where its words are read, and its responsibilities impressed—call it cathedral, church, or chapel—is a place on which the state mightily depends. It is the Bible that exposes all forms of tyranny and falsehood, and by bringing before the mind the types, and images, and formulas of immortal truth and spiritual freedom; by dis-

placing the authority of the church by the authority of Christ; by annihilating the decretals of popes by the voice of God. Put away our Bibles, and pull down our sanctuaries, and how long would our institutions remain? The Bible is the palladium of our constitutional freedom: with the Bible, we can never be enslaved, without it we cannot remain long free; what is brightest in our history is reflected from it; what is most powerful, pure, and holy in our constitution is inspired by it.

In the future dispensation, in which, as asserted in the passage under review, there will be no temple, it may be proper to add, there will be no necessity for a temple. In the ancient temple of Jerusalem—the special and peculiar residence of Deity—were the Urim and Thummim, the Shechinah and the mercy-seat, and the overshadowing cherubim. But in the coming dispensation, the temple will be co-extensive with the city, the church and state be one; the very walls will be built of those precious stones, fragments of which were placed on the breastplate of the high-priest; and the glory of the Lord, that dwelt between the cherubim of old, will cover with its splendours every spot of the holy city. Then all citizens will be Christians, all rulers spiritual; and the great idea of Dr. Arnold, so forcibly and eloquently rendered by the Duke of Argyll, in his recent work*—impossible in this dispensation—will be actualized, and church and state will be melted into one in the New Jerusalem, inseparable and undistinguishable for ever. All will be priests unto God.

Such temples as exist on earth will be unnecessary in the future age, because all space will be holiness to the Lord. In the ancient economy, certain rules and acts of worship were so restricted to the temple of Jerusalem, that it would have been sin to attempt to perform them in any other place. Thus it is written in Deuteronomy xii. 14, "Take heed to thyself, that thou offer not thy burnt-offerings in every place that thou seest; but in the place which the Lord shall choose, in one of thy tribes, there shalt thou offer thy burnt-offerings, and there shalt thou do all that I command thee."

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* "Presbytery Examined, or an Essay, Critical and Historical, on the Ecclesiastical History of Scotland since the Reformation." By the Duke of Argyll. Moxon, Dover street.

In 2 Chronicles vii. 12, it is written, "And the Lord appeared unto Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for a house of sacrifice." And in this present dispensation, though the type is merged in its antitype, and the whole earth is fit in itself for sacred rites and spiritual worship—as it is declared by our blessed Lord, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him;" "Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father;"—yet every spot is not in fact suited for assembled worshippers, owing to the din, and conflict, and interruptions of the world.

Mammon has preoccupied one part; the conflict of political parties, another; the competition of trade, another; and unless a spot be selected and separated from the surrounding worldliness, and hedged and walled round, and visibly and legibly devoted to sacred and spiritual things, there could scarcely be a visible church. This arises from abounding worldliness, from the imperfections and sinfulness of our position, and from the usurpations of Satan, which become more intrusive as the hour of his ejection draws nigh. But in the New Jerusalem—the better, and purer, and perfect age—a Sabbath-calm shall float over a redeemed earth—the whole earth shall be retrieved, as it is already redeemed, and every acre shall be holy; every pulse of every heart shall be worship, and every breath shall be as fragrant incense, and the floor of that temple shall be the whole earth, and the worshippers all living men, and time a perpetual Lord's-day; there shall be no world to keep out, no intrusion to prevent—no distinction between house and house, service and service, spot and spot possible; all scenes will be salvation, and all sounds praise. Christ shall be the temple of the Millennium, and all redeemed saints "pillars in the temple of my God." All hours, too, shall be canonical, all seasons high festivals, and all affections at all hours in tune. All space shall be temple-space, and all days temple-days.

We gather from these revelations of the future, what are the elements of fitness for its sublime and holy employments. Delight in the service of God is the characteristic of all its inmates, and

this delight is not originated there, it is begun here, in individual hearts; it is nursed and developed amid all the means of grace; and unless we have some consciousness of its presence within us now, and give some evidence of its intensity, and power, and increase, we do not possess that internal character which fits us for the enjoyments and exercises of the people of God, in the presence of the throne of God and of the Lamb. It is a prepared place for a prepared people; its citizens were made so here, their franchise is received only here, their fitness is generated here. We must be born before we can breathe the air, behold the light, or engage in the duties of this present life; and we must be "born again," before we can enter on the scenes, inhale the air, or join in the harmonies of the age to come. According to a principle that runs through all of the universe that we know, the inhabitant is fitted for his habitation, the bird for the air, the fish for the waters, the ox for the earth, man's body for the earth that now is, and so man's soul and body for the earth and age and scenes to come. To produce, hasten, and mature this grand moral and spiritual adaptation, is the great end of all our ecclesiastical scaffolding—our Lord's-days, our prayers, our Bibles, our sanctuaries. Do we possess it? Is the kingdom of God, which is "not meat, nor drink, but righteousness, and peace, and joy in the Holy Ghost," within us?

If these things be so, what a bright prospect is here unfolded for the people of God! Those imperfections which cleave to all we think, feel, or do; those interruptions which break in on our most sequestered and solemn communings with God; those spectacles of sin and sorrow and death, which cry aloud with piercing eloquence, "All have sinned," and "The wages of sin is death;" those inner conflicts of St. Paul, repeated in every heart in which the Spirit of God dwells; those groanings, waiting to be delivered; those conceptions that fade as we try to realize them; those purposes, that perish in practical development—shall all cease on the very threshold of that state, in which the Lord God Almighty and the Lamb are the temple. In the words of Mr. Birks, one of the ablest and acutest of living interpreters of prophecy, "The kingdom of peace and righteousness must dawn at length on the earth: what though the worship of Mahuzzin shall long defile even the

Christian church with foul idolatries, and flatterers, who cleave to a faith which their hearts never welcome, may usurp the name of the Catholic church, to crush under holy titles the faithful witnesses of the Lord—it is but a little time, and the tyranny shall cease, and the delusion shall pass away. The sanctuary of God in these latter days must be cleansed from its many defilements; the flatterers of the outer court exiled from the assemblies of Christ; and a pure and virgin church be prepared to welcome the returning Bridegroom. What though the scoffers of the last days may exult in their vain boasts of a light which is not of heaven, and of a knowledge in which the only Saviour of sinners is forgotten and despised—what though the multitudes may gather under deceitful watchwords of Liberty, Light, and Progress, and the worship of man, self-regenerate by his own wisdom, for one last confederacy of Gentile unbelief; they shall still come to their end, and none shall help them, though statesmen may exclude the truth of God from their counsels, though philosophers may speculate on all the depths of history without once discovering their own need of a Saviour, and build up a new Babel in the last days of human liberty and equality, and imaginary triumphs of reason; though divines may invent a gospel without Christ—and metaphysicians, a world without the living God; this record, like a firmament of unalterable, ineffaceable truth, is above them and around them, to rebuke their folly, and confirm the faith of all the servants of the Lord. In the strife of modern parties, amid the fever of commerce and trade, it reminds us of a counsel which is ever advancing swiftly to its bourne, of angel ministries that are unceasingly around us, and of a solemn resurrection which draws nearer and nearer, and, like a thief in the night, may break in suddenly with a wild and strange surprise upon all the schemes and projects of worldly men. The prophecies that we now trace dimly and painfully with the eyes of the flesh, and amid the thick mists of a fallen world, will then start out before us in their clear and unvailed beauty, and awaken perpetual songs of wonder and praise and adoration in the hour of the resurrection, and throughout everlasting ages in the kingdom of our God."

Our clearest conception of that templeless, because all-temple state, are dim, faint, and unworthy. We see it through a glass,

darkly. This glass shall be cast away on the confines of the age to come; the eye shall be purged of its weakness and its film; the air shall be light—that light the glory of Deity; and the future vision realized by John in Patmos from the bosom of the Egean sea, shall be seen by us, stretching out before us a glorious panorama—a present fact—the completement of the past—the commencement of an ever-brightening future—the fulfilment of all prophecy—the realization of all promise.

Let us love and be thankful for Christian temples upon earth. They are its chiefest beauty, the springs of its peace, the *nuclei* around which the forlorn hopes of humanity may cluster and find support. Let their hallowed exercises be dear to us; let us accustom ourselves to their air and associations; let us prefer the "swallow's nest" in the rafters of the humblest, to the sheen of palaces or the pageantry of courts. They have been the nurseries of past generations—the springs in the valley of Baca, dug by our forefathers, and filled from the fountains of heaven, from which weary pilgrims have drunk and gone on refreshed, as from strength to strength, till they appeared before God in Zion.

May God, when he takes from us many precious things, in just judgment for our iniquities, spare to us our sanctuaries; and when these fail, may heavenly and better buildings receive us into everlasting habitations!

LECTURE XI.

MILLENNIAL LIGHT.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof."—*Revelation* xxi. 23.

THERE are some portions of Scripture which are surrounded by great acknowledged difficulties; and yet there is a solution of them which it is our duty to attempt, by concentrating on them all the light we can command. Difficulties must not discourage us.

The Spirit of God, in all he has written, designs our instruction; and our text and other passages, although admittedly beset with difficulties, are revealed by him, and not to be avoided by us. We ought rather, in a spirit of humility, teachableness, and prayer, to seek the guidance and direction of that Spirit who is promised to teach us "things to come," that he would enable me to unfold, and you to understand them. I desire, first, to show you that our text relates to the future in time, not in eternity. I believe there is scarcely a promise contained in the Apocalypse that shall not be actualized on earth. I believe it is, from first to last, mainly a description of the church triumphant below—not the church triumphant in heaven. I believe that every portion of it relates to believers in that glorious resurrection state in which they shall appear when Christ shall come and call them to himself, and that this New Jerusalem is the descent of Christ's people from the air into which they had been caught, and that this their settling upon earth will be the great picture and portrait of what grace can gather from the wrecks and ruin of the fall. He says, "I saw a new heaven and a new earth," (that is, a new outward visible economy,) "for the first heaven and the first earth were passed away." And he then says, "And I, John, saw the holy city, New Jerusalem," (which we are now de-

scribing,) "coming down from God out of heaven, prepared as a bride adorned for her husband." And then he adds, "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and shall be their God." The term Shechinah, the visible glory between the cherubim on the mercy-seat, is derived from a word which means "to dwell." Thus, then, where it is written, "the Word dwelt among us," may be read, "the Word, the Shechinah of glory, was in the midst of us." I believe that that glory which blazed in the bush on Horeb, which shone on Mount Sinai, glowed in the pillar of cloud by day, and the pillar of fire by night, which guided the Israelites across the desert—the glory which finally rested on the mercy-seat, and between the cherubim, and shone in unearthly lustre from the precious stones on the breastplate of the high-priest, revealing things past, present, and to come, was nothing else than the manifestation of the Lord Jesus Christ, who is "the brightness of the Father's glory, and the express image of his person." We know not now what may be the appearance of Christ; we know not what will be the nature of his future personal appearance among us: he will probably come in some bright manifestation like that which shone between the cherubim, and with an effulgence full of glory, which our eyes shall then be prepared to gaze on, of which we can form but a dim and inadequate conception, amid the clouds and shadows of this dispensation. I have called your attention to the character of those who shall dwell in that city. I then endeavoured to assign reasons for its having gates at the east, west, north, and south, corresponding with that beautiful promise, "Many shall come from the east and the west, from the north and from the south, and sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven." I noticed the character of the city—"it lieth four-square;" and showed, by reference to classic writers, that the Greek word translated "four-square," was used to denote strength and solidity; in classic phraseology, "a man to be trusted, a man of stability, permanence, and strength," is literally a four-square man; and the city so described, to indicate its permanence and strength. I then referred to

the precious stones that are to be its foundations, and showed that they might have been designed to teach us that all the wrecks of the fall shall be restored; that those precious and beautiful fragments, which we now value as gems, and which were cast forth and shattered by the great explosion which took place in Paradise, shall all be regathered and restored; and that the earth, so long defaced and marred by the presence of sin, shall again reflect, with a new and everlasting lustre, the brightness of Him who made it once, and reconstructed it again. I believe that the outward material framework on which we live shall undergo a process of change as great as our own bodies; and that the resurrection of our bodies is the nearest representation of what shall be the change which the earth shall experience, when it shall be consumed by the last flames, and restored, renewed, readjusted by the presence of our Lord and Saviour Jesus Christ. I showed, too, that on each stone—precious stone—there was inscribed (as we are told) the name of an apostle—the twelve apostles of the Lamb; they were not the foundation, for Christ is the foundation; but their names will be inscribed on these precious stones. I have sometimes wondered if it was the design of the Spirit of God to teach us the character of the apostles by the character of the stones on which their names are to be inscribed. If it was so, we might suppose the sapphire, mild and beautiful in its lustre, to be the representative of John. We might suppose the glowing topaz to be the representative of Paul. We might thus represent each apostle's peculiar excellence, by analyzing the character of the stone. But perhaps this is mere fancy, and not the design of the Spirit of God; if so, it is better let alone. And then it is added, (as I explained last Lord's-day evening,) "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." I endeavoured to explain this. I showed that it seemed as a gap in the celestial landscape; as if the removal of our temples from the earth were like the removal of the very stars from the o'erarching sky, or of the flowers from the summer scene; for if there be one thing more beautiful than another here below, it is our groups of churches and worshipping assemblies, and the extinction of them would be like the extinction of the brightest and most lovely features in

the whole moral landscape. But I showed the meaning to be, not that there should be no worship, but that there should be no visible sequestered temples for the performance of it; in a word, that the whole earth will be one vast temple, and all its inhabitants but one great body of holy and happy worshippers.

First I said there would be no Socinian's temple in heaven; if he get there it is in spite of his Socinianism, and the reason why I say so is not from any uncharitableness, but because I notice that in all the songs and anthems of the redeemed around the throne, every one ascribes to Jesus glory, and honour, and thanksgiving—an ascription in which the Socinian can never join. It is plain, then, that there are no Socinian songs in heaven, but the very reverse: therefore there can be no Socinian temple or worship there. I noticed also that there would be no Romish temple there, for the very obvious reason that the accent "Ave Maria" is not once uttered by the worshipping hosts. "Abba, Father," is the burden of their song: they give no honour either to saints or angels: it rises undividedly and exclusively to Jesus: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." I showed, too, that there would be no denominational temples—no Wesleyan, Episcopalian, or Presbyterian temples in heaven—not one. These names are all merged in the splendour of one name—the first name by which our Lord's disciples were designated upon earth, that is, "Christians;" and thus the name pronounced in scorn, or otherwise, at Antioch, shall be pronounced with hosannahs in the New Jerusalem. "Christian" shall be the unique, the all-absorbing, all-comprehending name; and sect, and party, and denomination shall be for ever discarded and cast away. Neither will there be any stated *hours* of worship there, for every hour shall be holy; nor stated places of worship, for the whole earth shall be holy. Now, the universe is the imperfect temple of God; then, God shall be the glorious temple of the universe. Now, the worshippers are few: they who despise him many; then "all shall know him, from the least even to the greatest; and a mighty multitude, which no man can number, bearing palms in their hands, shall give honour and thanksgiving and praise to our God and to the Lamb for ever and ever." And

now we have arrived at the verse which I have this evening read to you: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." I do not know if I shall present a just and scriptural exposition of this passage, but I shall endeavour to do so.

It is not asserted here that there will be no sun or moon in the firmament over and around us: there is no prophecy of the annihilation of the sun, moon, or stars. The idea of annihilation, like atheism itself, is an utter absurdity; there is no such thing indicated in Scripture or proved in science. It is not, then, here predicted that the sun or moon shall be extinguished, but the prophecy is, that they shall be superseded—that there will be no need of them; and for this obvious reason, that a richer, intenser, and more brilliant glory shall overflow with an universal flood of light the whole of the New Jerusalem, the city of our God. Now we shall perceive this, perhaps, more distinctly, if we recollect that the sun and the moon are not fountains of light; they are but reflections of light. The moon has long been known to be an opaque body, and the sun is now ascertained to be opaque also; and the light which they both give is not self-derived, but borrowed. The earth's light at midnight is borrowed from the moon; the moon's is borrowed from the sun. The earth's light, at midday is borrowed from the sun; and the sun's light, again, is not self-derived, but borrowed from some more central sun, around which a thousand suns and a thousand systems perpetually revolve; and we, perhaps, from facts like these, which the progress and improvements of modern astronomy are daily disclosing to us, may form some faint conception of the greatness of that Being who made and lighted up all the hosts of heaven. When I gaze upon the lofty firmament on a star-lit evening, and behold the countless lamps that burn there with unfading brilliancy—when I reflect that all these are but the outposts, the sentinels (as it were) of a vast innumerable army which lies behind them—that these suns and centres of vast systems are themselves but planets, all deriving their light from yet larger and more central suns—I see all nature teaching the absurdity of polytheism—all things proclaiming the being, the unity, and glory of God; and

giving a display of the grandeur and magnificence of Him who is enthroned amid the riches of the universe, that overwhelms the imagination in every endeavour to grasp or conceive it. They have no need, then, of the sun or moon—that is, in this millennial day of glory and beauty, there will be no necessity for *borrowed* luminaries, because the great *Original* will be there. On this earth we need not the stars at noonday, nor can we at that hour perceive them; yet the stars are not then extinguished: they are only lost in the blaze of the brighter luminary of noon. There will be no need of the sun, moon, or stars, in the millennial reign; they will all then be superseded, not extinguished; their dim lustre will be lost in beams of greater splendour. That sun which now shines in its meridian glory shall wax pale and dim in the presence of that greater and brighter Sun from whom all its rays are borrowed and derived; and this teaches that there is some identity between the moral glory which shone between the cherubim, that is, "Christ," and the literal and physical light that shines through the universe which encompasses us. The one is not the contrast of the other, but the complement of the other; the moral and spiritual light is the perfection of the natural light. The Shechinah will possess a glory far eclipsing the glory of the stars: from between the cherubim will radiate a glory that will make pale a thousand suns; and that new light will reveal objects and disclose hues which to us are quite imperceptible in the light that now is. Let me try to show you in what ways it will do so.

First, I believe that that new light will reveal all things beautiful with far greater intensity. The light which now reveals to us the tints and colours of flowers, the beauties and splendours of the stars, of gems, and of the rainbow, shall die: but the new light, which is to supersede it, will show us all these things with intenser brilliancy; and display to us beauties in them which we have never yet seen—hidden splendours, as yet concealed or disguised—and will prove that this earth, the workmanship of God, has beauty and glory and magnificence within it, which eye hath not yet seen, nor man's heart ever yet conceived. In that new light all the discoveries hitherto made by science will appear as nothing when compared with the disclosures that will then be brought within the horizon. Mines of interesting discovery,

stores of richer grandeur will be laid bare, and more exquisite harmonies, now silent, will evolve from creation: and we shall find that all which science and research have yet done, was but to bring us to the margin of the mighty ocean of mystery and beauty, whose contents and treasures remain to be fully and clearly comprehended. Then the tree of knowledge will no longer be separated from the tree of life; both shall own the same root and blossom on the same soil. The light which is to be will also reveal what the light which now is cannot do. The light of our sun reveals to us colour—material colour, and material shapes, but nothing more. The new light that is to supersede it will reveal not only these, but also moral and spiritual character; showing us that holiness is essential beauty, the greatest purity the greatest brightness. It will reveal to us a glory in holy character far surpassing that possessed by sun, moon, or stars; by flower, fruit, and all things beautiful on earth. We shall then see that the highest beauty in this world is but a dim exponent of that excelling moral beauty to be disclosed in the New Jerusalem. But this new and glorious light will also cast its rays over all the history of the past, and will emphatically fulfil the words of the Lord—"What I do, thou knowest not now, but thou shalt know hereafter." At present how much in our life is there involved in mystery and darkness! How many things have happened to us, the meaning of which we cannot comprehend! That dark and freezing cloud, which now casts its shadow on your heart, and which you cannot understand, has its mission, and the new light will disclose it. That stroke which smote down your firstborn and fairest, has a meaning and an issue, though you could not understand it; and that blow which you cannot think of now without shedding tears of bitterness, will then be seen to have been but the touch of a Father who loved—a stroke inflicted by the hand that was nailed to the cross for you. That labyrinth, now inexplicable to you—that mystery now unfathomable—those dealings of Providence which you cannot now comprehend, will then be seen distinctly by you to have had an aim and a bearing, which shall awaken in you new songs of gratitude, and inspire you with deeper thankfulness to Him who led you all the way through the wilderness, and placed you there. Then shall

you see all things to have been working together for your good, and that the darkest cloud had ever a smiling face behind it, and that the bitterest cup had in it a secret sweet. The great chain of mystery will be then lifted above the stream: every link will be luminous, and you will be convinced in glory of what you so much doubt or disbelieve on earth, viz. that you received not one stripe too many, endured not one pang too severe, were subjected to not one visitation that was not as essential to your ultimate happiness, as that Christ should have died on the cross, and washed and sealed you with his own precious blood. This new light will not only diffuse splendour over the past, but I believe that it will place us in a position for solving mysteries, and elucidating truths, which we cannot now comprehend. For instance, you often dispute about the harmony that subsists, or ought to subsist, between predestination, or election, and the doctrine of free-will. You read plainly that we are chosen before the foundation of the world; you read as plainly—"Why will ye not come unto me: why will ye die?"—you are satisfied from the one passage of the sovereignty of God; from the other, of the freedom of the human will, as well as our responsibility. You are staggered, and cannot reconcile them; they appear to you altogether discordant. But, amid the light that shines in the New Jerusalem, both will be seen to be not only great truths, but the one shall be shown to be in perfect harmony with the other. Take another truth: salvation by grace, and yet the necessity for good works. You cannot comprehend *now* how good works should have nothing to do with salvation, and yet that we should be called upon to be fruitful in every good work. You will *then* see that the two are essentially connected; that the one is as indispensable as the other. Now we see truths only in fragments: then we shall see them as a complete whole and in full. Now to us truth seems an apocrypha; then it will be an apocalypse. *Now* we see the greatest truths surrounded by the greatest mysteries, as the loftiest mountains ever cast around them the broadest shadows; *then* the sun will be vertical, and no truth shall have a shadow. All things that we now see "through a glass darkly" shall then be seen "face to face:" every thing will be luminous in the "New Jerusalem." The sovereign purposes of God, which neither you

nor I can grasp now, we shall comprehend in some degree then: the Trinity we shall then in some degree unravel; and, although it must for ever continue to be a truth above us, it will be infinitely more luminous and transparent then than it is now. The atonement, the incarnation, the necessity for the death of our Saviour, the introduction of evil, the influence of the Holy Spirit —these are all truths which are more or less wrapped up in mystery now; but they shall all be robed in clearest light then; and in that clearest light all things shall be seen clearly. We shall then see that in this light will be fulfilled all the glorious promises which God has made. For instance, our Lord says himself, "I am the light of the world." He is so now really, but not universally: then he shall be so universally; then shall be fulfilled that beautiful promise made in Isaiah—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee; and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising." Then shall be fulfilled that promise—"To you that fear my name shall the Sun of Righteousness arise, with healing in his wings." Then that light which sparkled in types and glowed in promises—which appeared in the cradle at Bethlehem—which shone on the cross, and illuminated the grave, shall no longer be restricted to any particular nook, portion, or region of the globe; but shall overspread and overflow with its radiant splendour the whole habitable world; and there shall break upon the view a scene such as man in his happiest imaginings has never yet dreamed of: then shall be seen in that light the true unity of the Church of Christ. It shall then be seen not to be what sectarians set it down to be, nor what exclusionists pronounced it. It shall be seen to be not a material uniformity—not a ceremonial identity, but a great and hallowed likeness of each to each, and all to Christ: all being one in Christ, and, therefore, one with each other. Then shall we recognise each other as we are. In the light which now is, we can see each other's countenances, and judge each other's actions, although we often misinterpret and misapprehend them: but in that light, I believe, hearts shall be visible, affections luminous, and character

shall show, and write, and record itself; and we shall know not each other's countenances only, but each other's thoughts and hearts even as we know ourselves. Then in that light all creation shall be made glad: there shall be no plaintive tone amid all its sounds; no sob for the dead shall there break upon the ear: all earth shall be paradise, all voices shall be jubilee, and, basking in a sunshine without cloud, and on an earth without decay, the world shall close, as the world commenced, with paradise. But we shall see in that light, what we *now* ought to see more—the preciousness of man's soul. I was trying to teach this last Sabbath morning, from the text, "What shall it profit a man if he shall gain the whole world, and lose his own soul. Or what shall a man give in exchange for his soul?" How few of us feel this weighty truth as we ought to feel it? The part that is "myself" —that part that lives for ever—is not what the eye can see, or the hand touch. That part of our being, whose happiness we ought to study as our supreme object and primary aim, is the immortally precious soul, and yet it is now the least valued of all. That which ministers to its safety is least appreciated *now*, but *then* we shall see that one soul in glory far transcends a thousand stars, and outweighs, in its magnificence and preciousness, ten thousand worlds. *Then* we shall see that text luminous to a degree we never saw before—"What shall it profit a man if he shall gain the whole world, and lose his own soul?" And then we shall know it—not by the soul's everlasting loss, but by its everlasting gain. This light, which shall make so many things plain, is a light that will be still mediatorial—for the text is remarkable: "The Lord God shall lighten it, and the *Lamb* shall be the light thereof." The literal translation is, "The Lord God shall lighten it, and the Lamb shall be the *lamp* thereof;" meaning that Christ is the medium of transmission for all the light which illumines the New Jerusalem. And he *alone* shall be that medium; ministers, sacraments, and ordinances are the lights *now*, but these shall all be swept away: all stars shall be merged into the bright Morning Star; all suns into the Sun of Righteousness. Christ shall literally be "the all in all"—the medium through which all light comes from God to us, and by which all praise rises from us to the ear of God, for ever and ever. In one brief sentence:—

The light that shall then illuminate the New Jerusalem, shall be moral and spiritual light—the perfection of the light that now is; and in that new and more glorious light, we shall see what is mystery to us now, and see more clearly things but dimly revealed to us now. Let me ask, therefore, in concluding my remarks upon this passage—Are you the children of the light? Are you walking in the light? Are you transformed by the light into the likeness of God? Is your heart in heaven? Does your imagination unfurl its wings, and visit often that blessed and glorious scene, and evoke in your heart the aspiration of the Psalmist of old: "Oh! that I had wings like a dove, for then would I fly away and be at rest!" Does the contemplation induce you to set your heart, not on things that are seen, but on those which are unseen? Do you feel that all on earth upon which men trust is passing away? Do you not, from the spectacle of the overthrow of dynasties, the downfall of thrones, the tremblings and convulsive throes of the nations—in a word, from the shaking and uncertainty of all that is around you, learn to lay hold upon things that will and must last for ever? The true way, I believe, to dislodge wrong principles and preferences, is to try to implant sound ones; we shall never sit loose to this world, by being told that it is bad, or raise our affections above it, by being told that it is unworthy of them. The proper way to dislodge the love of the world that now is, is to unfold and press upon our apprehension the glories of the world that will be. And just as the sun at noonday shining upon the grate, puts out the fire, and just as the sun at day-dawn, shining in the sky, puts out the stars, so the splendour, and beauty, and magnificence of the heavenly Jerusalem will make so poor and dim all the glories of the world that now is, that kings shall look on their crowns as pale and worthless, and see beauty nowhere but in a crown of glory that fadeth not away. Do you, dear brethren, endeavour not only to rest your affections upon that better and brighter scene, but do you endeavour to make it known also to others? If we are living in the light ourselves, we shall try to illuminate others. In proportion as a man is a Christian, in the same proportion is he a missionary. The intensest light casts its rays the farthest; we are made Christians, that we may feel as stewards and trustees;

we receive the unction of the saint, that we may engage in the duties, and undertake the responsibilities of the servant. Depend upon it, that just in proportion as a man is illuminated with the heavenly light himself, in the same proportion will he lighten others. The intensest luminary spreads its rays the farthest: the greatest Christian is always the greatest missionary. He who is the greatest receiver of light from God, will be the greatest reflector of that light among his fellow-men.

Are you in the number of those who alone shall see and enter the New Jerusalem? Are you among "the pure in heart," for they alone shall see God? Are you holy men? Have you new hearts, that have been touched, and thereby transformed by the Spirit of God? Speculations about prophecy will not serve us. Satan knows more about the Apocalypse than all the commentators from the Christian era to this day. It is not an increase of intellectual light, so much as it is a need of an increase of that new, transforming, illuminating, sanctifying light, which comes from the Sun of Righteousness, that we require. "Except a man be born again," (we are told,) "he cannot see the kingdom of God." And, my dear friends, it is not difficult to ascertain if you are destined to become citizens of the New Jerusalem. Let me ask you what interest you feel in those foretastes of it to be had here below? If the Millennium be a Sabbath of a thousand years, they only to whom the Sabbaths on earth are sweet will be fitted for its enjoyments and employments. What, then, let me ask, is the Sabbath to you? Is it the sweetest day of the seven? Can you part with any day but not with the Sabbath? When you are ill, do you take a day from Cæsar, or from Christ, for the use of the means of recovery? Let me ask, what day of the week comes round to you with the greatest delight, and occasions you the greatest happiness? Do you love the house of God? If the New Jerusalem is to be a city of perpetual song, thanksgiving, and praise—if there will be perpetual progress there in the knowledge of God, of Christ, and of all things holy, and of all things mysterious, do you now love the study of such themes?—do you love the Bible which unvails them to you? Do you prefer a day in God's house to a thousand within the gates of sin? What is the house of God to you?—a happy place,

whither you come with a glad and thankful heart, or a place to perform a melancholy duty to pacify your conscience, or rather to do penance in atonement for sin, than to partake of those spiritual pleasures and employments which God has vouchsafed in it? If you love the Sabbath in this world which passeth away, you will love the eternal Sabbath which will succeed the six thousand years of this world that are now drawing to a close. I believe that these six thousand years, according to the most ancient and best calculation, are very near their accomplishment. I believe that we are at the opening of the pouring out of the seventh vial, and at the commencement of scenes which will not last very long, but which shall be tempestuous and stormy beyond all parallel; the din, discord, and confusion of which, however, shall be like the preparation of the instruments of a great concert for the harmony and jubilee that will prevail over all the earth. And if this be so, let us set our hearts on things above, let us sit loose to this world, let us so pass through the things that are seen and temporal, that we may direct our attention mainly to the things which are unseen and eternal. I need not remind you that many of the things to which we looked forward, as predicted, have actually taken place. I told you, not more than six months ago, that when the seventh vial was poured out, the whole continent of Europe would be convulsed, shattered, and torn: I told you that, during that crisis, Babylon would come into remembrance before God, and her judgments begin to descend upon her; and, strange enough, a few weeks ago, we were informed by reports in the newspapers, that the present pope would be the last occupant of the pontifical chair, and then the gratifying result would be, that there would be no sovereign pontiff for us to renew diplomatic relations with. And soon after this, he was actually made a prisoner in his palace, for refusing to declare war against Austria. These momentous events have already taken place; and it is now not improbable that the usurped spiritual dominion of Babylon will also soon be broken up; and when that is broken up, the Jews will then march forth to the land of their fathers; and though excluded (justly or unjustly) from the parliament of the nation, God's ancient chosen people will be invested with far nobler honours, and higher dignities, when they

become visible members of the visible church of the living God. These are events we anticipate with joy. They are the burden of a thousand prophecies—the aspiration of many hearts—the hope of the universal church.

We are upon the eve of a grand response. The spreading anarchy of nations is opening up a clearer and nearer view of that city whose gates are praise, and its walls salvation. It will soon emerge from the chaos in all its predicted beauty—the envy of those that are without, the admiration of those that are within—the rosy eve of departing time—the auspicious twilight of opening eternity.

Jerusalem, my happy home,
  Name ever dear to me;
When shall my labours have an end,
  In joy, and peace, and thee!

When shall mine eyes thy heaven-built walls
  And pearly gates behold;
Thy bulwarks with salvation strong,
  And streets of shining gold!

Apostles, martyrs, prophets, there
  Around my Saviour stand;
And soon my friends in Christ below,
  Will join the glorious band.

Jerusalem, our happy home,
  Our souls still long for thee;
Then shall our labours have an end,
  When we thy joys shall see.

LECTURE XII.

DAY WITHOUT NIGHT.

"And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it."—*Revelation* xxi. 24–26.

THESE words seem to indicate a national existence during the millennial age. There is nothing necessarily sinful in those ties, and bonds, and affinities that make up what is called a nation. Rule for Christ and obedience in Christ, if perfectly developed, would be a noble and glorious spectacle. It may, perhaps, be true that those divisions and intersections of the great family of man, which are found in the age that now is, may be of divine origin, and of a destiny no less divine. It may be that, instead of being dislocated and broken up in the dispensation to come, they may be only more thoroughly consolidated; and being pervaded and cemented by love and truth, nations may endure in the after-ages of the earth; and these shall be testimonies then that national existence is a holy and heavenly ordinance—to be purified and perfected, not dissolved with frameworks of merely earthly origin.

If this shall be so, then the New Jerusalem shall be the great metropolis of the earth, reposing in the light and beauty of an unsetting sun, and the crowns, and sceptres, and thrones of innumerable kings, reflecting the rays of the Shechinah, shall give the glory of all they are to Him, whose are their thrones, and for whom they rule. Laws shall then be leaves from the tree of life, love shall be the secret and the source of allegiance, and perfect liberty and light the possession and the enjoyment of all.

But however possible such national existence may be, it is not necessarily implied in the words before us. The Greek word

εθνος means frequently a multitude, without any implied reference to organization of any class or kind; thus, we read in the Iliad of Homer, *εθνος εταιρων*, a body, or number of comrades; *εθνος λαων*, a multitude of men; *εθνεα μελισσαων*, swarms of bees: and, in harmony with this, we may render *εθνος σωξομενων*, multitudes or companies of the saved. The redeemed will not be a few, nor easily counted; they will be "a great multitude, which no man could number." "The saved," are those referred to in Acts ii. 47: "The Lord added to the church daily (*τοὺς σωξομενους*, the saved ones, literally) such as should be saved." They are saved from the curse and condemnation of sin, by the blood of Jesus; and from the power, dominion, and tyranny of sin, by the Holy Spirit of Jesus; from the penal consequences of sin, by the sacrifice of Christ; and from the prevalence and predominance of sin, by the Spirit of Christ; and that, too, in the future age, perfect, finally, for ever.

Their distinguishing possession is salvation—a salvation received in time and perfected in eternity—begun now, and consummated in the age to come. Its fountain is in God; "in the Lord our God is the salvation of Israel;" it is through Christ alone. "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." It was announced in Paradise—prefigured in sacrifice—proclaimed in promises—preintimated in prophecies—portrayed in shadows, and types, and ceremonies; "but is now made manifest by the appearing of our Saviour Jesus Christ," who was raised up its "Captain," and is exalted a Prince and a Saviour to bestow it. It comes in grace, and ends in glory; begins in individual hearts, and terminates in multitudes of the saved. It is described in Scripture, and acknowledged by believers to be "great," "glorious," "to the uttermost," from "generation to generation;" having prophets for its inquirers, and angels for its students, and preachers for its advocates, and the Scriptures for its channel, and the sacraments for its seals, and happiness for its issue. Saints are chosen and appointed to it before the foundation of the world, "are kept through the power of God unto it—realize the assurance and earnest of it"—"receive it as the end of their faith"—rejoice and glory in it;

and, finally, constitute together, amid the light of the millennial state, a great multitude of the saved, with palms in their hands, saying, Salvation unto our God and to the Lamb. These companies of the saved will all walk, and thus make progress in the light of the New Jerusalem, guided by the unerring beams of that glory which originally dwelt between the cherubim, now no longer the monopoly of a few, but the possession and the privilege of "a great multitude which no man can number." The church, which they compose, shall no more be local or national, but catholic, in the strictest sense of that misused and perverted word. The whole earth shall be filled with the glory of God, and its humblest and its highest tenantry shall follow no longer the fitful flashes of human passion, or the meteor-lights of ill-regulated fancy, nor the guesses at truth of wavering reason, nor the dim lights of patristic or ecclesiastical tradition; but the pure and perfect guidance of the Lamb. Every province of nature, every path of the saved, every work of Providence, or product of grace, shall reflect the glory of God, and each inmate of that sacred and sublime metropolis shall walk, i. e. make progress in the light of it, rising evermore on untiring wing to loftier heights of knowledge, and drinking ever fresh and ever multiplying delight from every new Apocalypse of the glories and perfections of him who is King of kings and Lord of lords.

The kings of the earth, it is here stated, shall bring their glory and honour into it. So it was predicted, many hundred years before John, in Isa. lx. 11: "Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. The glory of Lebanon shall come to thee, the fir-tree, and the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious." Again, it is written, "The sons of strangers shall build up thy walls, and their kings shall minister unto thee;" and again, "All they from Sheba shall come, they shall bring gold and incense;" and again it is written, "Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings." In Ps. lxxii. it is also written, "The kings of Tarshish and the isles shall bring presents: the kings of Sheba and Seba shall

offer gifts. Yea, all things shall fall down before him, and all nations shall serve him." And in 1 Kings x. 24, we have a typical picture of the splendour of the true Solomon, the king of peace: "And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart; and they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules: and the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance." This prediction of kings consecrating their glory in the millennial age, may refer to those who are now kings; that is, who are so previous to the Millennium, and who shall then bring what is their present glory and honour into it. Some such reference seems to be indicated in 1 Cor. xv. 24: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and authority, and power; for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is Death." We must, of course, understand by the expression, "they shall bring their glory and honour into it"—not any earthly royalty, adding one ray to the splendour, or one atom to the magnificence of the New Jerusalem, for this is impossible. They derive all their glory from it, and can add none to it. But in the same way as we give glory and honour to God, by acknowledging all we have to be the borrowed reflection of his beneficence, and requiring to be devoted to him as its legitimate and proper use; so these kings and nations shall see all they are and possess in the light of the New Jerusalem, and shall trace on every honour, and blessing, and power, with which they have been endowed, the superscription of the Lamb slain from the foundation of the world, and lift up to him alone ceaseless praise, as the author, and owner, and sovereign bestower of all. They will sing in their songs—"These crowns which we wear derive all their lustre, and these sceptres which we wield their sway, and these thrones on which we sit their strength and stability from thee, who art the Prince of the kings of the earth. These flowers receive from thee their existence, their fragrance from thy breath, and their tints from thy smiles; and these gems are beautiful because thou

lookest on them, and this scene is so glorious because thou art in it." All above, around, below, will be luminous with the light of the Lamb. These redeemed ones will sing with new voices David's song, in 1 Chron. xxix. 10: "Blessed be thou, Lord God of Israel our Father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heavens, and in the earth, is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name."

It is also added in this beautiful vision of the future glory, "And the gates of it shall not be shut at all by day," or, as it is predicted in Isaiah, "Thy gates shall be open continually, they shall not be shut day nor night." According to the usage and idiom of ancient times, open gates were the recognised symbols of the existence of national peace; and shut gates, the established and felt evidence of the outbreak of war. Thus Ovid describes the heathen heaven as being *apertis valvis*, with open gates; i. e. in a state of perpetual peace. So also Cæsar says, *portas clauserunt*, they shut the gates, or declared war. This New Jerusalem, therefore, into which all kings bring their glory, will exist in perpetual peace—perfect peace within, and unbroken peace without. There will be no bulwarks, for there will be no possibility of assault. There will be no soldiers, for swords will have been turned into ploughshares, and spears into pruning-hooks, and the nations will learn war no more. Thus perfect light and perpetual peace shall embosom the Apocalyptic city, and gladden the risen and redeemed saints who constitute its inhabitants.

It is also added, "There shall be no night there:" as the Millennium will be the Sabbath of the earth, it will be followed by no night. By referring to Genesis, we find these words at the close of the account of the creation of each day: "And the evening and the morning were the first, second, third, fourth, fifth, sixth day." But in the account of the creation of the seventh

day, it is not added at the close, "The evening and the morning were the seventh day." As if the seventh day were to be the complete type of the seventh millennary, and that millennary to merge without an intervening night into everlasting noon. The negation, "no night," seems at first view a flaw, for, when we are weary and exhausted with the fatigues of the week-day work, we hail the approach of the shadows of even, as the precursor of repose and refreshing sleep. "No night," now, would be to us all the exhaustion of energy, and health, and life: but a little reflection will show us that what would be a calamity in our present imperfect state, will be one of the greatest blessings of that new and glorious condition of which we have at present but a dim and distant prospect.

Now, night is associated with fatigue; the body, worn out and weary with the labours of the day, recruits its strength, and recovers its expended energies by the repose of night. The mind, too, just as susceptible of exhaustion as its earthly tabernacle, worn out by its excursions in the regions of thought, folds its wing, and is restored and refreshed while it sleeps beneath the soft broad shadows that envelop it. But in the New Jerusalem these restorative processes will not be required. The resurrection body shall be capable of action without exhaustion, and of labour without fatigue; we shall run and not be weary, we shall walk and not faint. Corrupt, it is raised incorruptible; mortal, it is raised immortal. The spirit shall be willing, while the flesh shall not be weak; our bodies shall be wings, not weights to the soul, and the mind itself, returned and restored, shall pursue its excursions into realms of beauty and of glory on untiring pinion, and with purged eye; reason will not weary in its pursuits, nor imagination in its excursions, nor the heart in its throbbings: "they *rest not*" (and yet they rest) day and night, saying, "Holy, holy, holy, Lord God Almighty!"

Night is now associated with insecurity. We adopt precautions against the thief and the robber, because it is during this season, when darkness conceals them, that the evil disposed lie in wait for their prey. There, there shines perpetual light; as there live none but holy ones there, no thief shall break through to steal, for its walls will be salvation and its gates praise, and all

will enjoy the consciousness of perfect security beneath the outstretched wings of Him whose they are, and whom they serve.

Night is also in this dispensation the symbol of ignorance. It hides from the eye alike the pitfall, and the precipice, and the landscape. But in that dispensation it shall not be so. We shall know in whole, and not in part. The glass through which we now see darkly, shall be broken: there shall be no cold shadow from above, nor mist or exhalation from below: our eyes shall be brighter, our whole soul readjusted; all controversies shall be settled: there will no dim medium, nor second-hand knowledge; we shall have strength to look and patience to learn each scene and wonder that each successive hour brings within the horizon of our view. The Sun of Righteousness shall no longer be horizontal, casting broad shadows, but vertical, and creating none. Our horizon shall widen as we live; past providence, with its ups and downs, and labyrinthine turnings, shall be fully revealed to us; and redemption with its glories and its wonders shall spread all luminous before us, with scarcely one undeciphered mystery or unexplained hieroglyph.

We shall then no longer see through a glass darkly. Those objects which it requires the microscope to make visible in our present state of imperfection and weakness, will then come clearly into our view, and thus wonders, mysteries, and traces of wisdom, benevolence, and power, which are at present vailed from our eyes, shall then become luminous and visible; and in these unseen and unsounded depths,—the mere surface of which the most powerful microscopes have revealed,—we shall see such proofs of design, so distinct footprints of Deity, such marvels, that we shall feel that the sometimes alleged want of evidence of the existence of God was owing not to any deficiency in reality, but to our ignorance, and weakness, and prejudice, and passions. In what we now see of the minute, there is overwhelming proof of the fact and presence of Deity. In what we shall see when there will be no night, that evidence will be glorious beyond conception.

Nor will the telescope reveal less impressive proofs of the power, and greatness, and resources of Deity. Of these we have at present no weak conception; and the loftier the height to which the latest telescope carries our vision, the more numerous and

magnificent are the disclosures of the greatness of God. "The undevout astronomer is mad," is a line that has passed into an axiom, and is universally admitted to be so. If this be true of the astronomer on earth, how impossible will all undevoutness be, when his observatory shall be the walls of the New Jerusalem, and the light in which all things shine, the glory of God and of the Lamb: and the eye that looks as free from speck as is the heart from passion and the mind from prejudice.

All creation will then lie in the light of revelation, and text of Scripture, and facts of nature, glorify together "the Lamb of God, that taketh away the sins of the world." The original harmony between God's two great oracles, suspended and interrupted by sin, shall be restored, and all things, made fearfully and wonderfully at first, and all truths inspired by the Holy Spirit of God, shall reveal their common birth, and accomplish their intended mission.

In the words of a living and truly eloquent divine:—"Although it be true, that night now discloses to us the wonders of the univesre, so that to take from us darkness were to take the revelation of the magnificence of the creation, whence comes this but from the imperfection of faculties—faculties which only enable us to discern bodies, and under certain circumstances, and which probably suffer far more to escape them than they bring to our notice? We speak of the powers of vision; and very amazing they are—giving us a kind of empire over the vast panorama, so that we gather in its beauties, and compel them, as though by enchantment, to paint themselves in miniature through the tiny lenses of the eye; but, nevertheless, how feeble are they! Bodies of less than a certain magnitude evade them. The microscope must be called in, though this only carries the vision one or two degrees farther; while other bodies, ethereal, for example, or those which move with extraordinary velocity, are either altogether invisible or only partially discerned. And is it not on account of this feebleness of power, that the eye seeks the shadows of night before it can survey the majestic troop of stars? That troop is on its everlasting march, as well when the sun is high on the firmament, as when he has gone down amid the clouds of the west; and it is only because the eye has not

strength to discern the less brilliant bodies in the presence of the great luminary of the heavens, that it must wait for night to disclose to it the peopled sea of immensity. I glory then, once more, in the predicted absence of night. Be it so, that night is now our instructer, and that a world of perpetual sunshine would be a world of gross ignorance; I feel that night is to cease because we shall no longer need to be taught, because we shall be able to observe the universe illuminated, and not require, as now, to have it darkened for our gaze. It is like telling me of surprising increase of power: I shall not need night as a season for repose; I shall not need night as a medium of instruction; I shall be adapted in every faculty to an everlasting day—a day whose lustre shall not obscure the palest star, and yet shall paint the smallest flower, and throughout whose perpetual shining I shall have the universe laid open to me in its every section, in its every recess, presenting me with fresh wonders, and preparing me always to understand them."

It is then, too, that all disputes on many interesting and important subjects shall be set at rest for ever. Of many a revealed truth we can only say now, "It is;" but we can neither comprehend nor say how it is. We now lean on the Omnipotence we cannot understand, and repose in the guidance of wisdom we can neither fathom nor comprehend. When our present night shall be rolled away, we shall not indeed comprehend the infinite, or understand the inscrutable; for the larger the circle of light in which we stand, the broader and denser the encompassing shadow; but we shall see then what human eye has not yet seen, and hear what human ear has not yet heard, and conceive what human heart has not yet conceived. Now, "we know only in part, but when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known."

Night is associated with sin. "They that be drunken," says the apostle, "are drunk in the night." Again, "Cast off the works of darkness, and put on the armour of light." Again, "Men love the darkness more than the light, because their deeds are evil;" but in the New Jerusalem there shall be no night, be-

cause there shall be no presence or possibility of sin. He who put away sin by the sacrifice of himself, is there; they whom he presents to himself, "a glorious church, without spot or wrinkle," are there; the pure in heart, the single of purpose, the loyal in allegiance, the sanctified, the holy, the undefiled, are there; there shall in nowise enter it any thing that defiles; there shall be no sin to tarnish the beauty of that place, nor any passion to wound the peace of its inhabitants. Perfect holiness will be seen to be the perfect light.

In this dispensation, night is associated with privation and solitude; all the grandeur of creation, either in the firmamental ceiling over us, or in the green and beautiful earth beneath us, is as if it were not, in the darkness of night; and the harmonies of nature are unheard by the ear of the sleeper; and society is practically shut off from us; and consciousness, recollections, and hope, except in shadowy dreams, are for the time extinguished; and privation of all that constitutes active enjoyment is thus the shadow that flits on the footsteps of night. But in the age to come, there will be no deprivation of society, for we shall come "to an innumerable company of angels, and to the spirits of just men made perfect, and to the general assembly of the church of the firstborn, and to Jesus the Mediator of the new covenant, and to God the Judge of all." Nor will there be any deprivation of happiness where there is fulness of joy, and where tears and pains are exiles for ever and ever. There will be no interruption of consciousness, for we shall see, and know, and perpetually worship; nor any suspension of bliss, and his servants shall serve him; and not one voice, but ten thousand times ten thousand, and thousand of thousands cry aloud, "Salvation to our God, and to the Lamb for ever and ever."

At present, night is associated with death: thus we read of the sleep of death. The Saviour, too, speaking of his own death, says, "The night cometh." This is a world of death: the dead outnumber the living. There are more graves than houses on the earth; they that are below the sod are more than they that walk above it. Death moves in the palace and in the hovel, in the country and in the city, in all seasons, and amid all circumstances. He withers the grass, and blasts the flower, and wastes

the rock, and stills the heart. In this world, ripeness and decay come from the same sources; but in the New Jerusalem, there shall be no death. Flower, and fruit, and tree shall bloom in amaranthine beauty; no caterpillar shall gnaw the flower, nor spider weave its web amid its trees. The loveliest thing shall be the longest; its very streams shall flow with immortality. All hearts shall be bounding, and none breaking; no disease shall poison, nor death destroy. Chains, prisons, sick-beds, widowhood, and orphanage, are words not written in the vocabulary of the blessed. The doors that shut the Christian in will shut out all sin, imperfection, disease, death; God himself shall be our portion, incapable alike of change or decay. This happy state shall be the morning twilight of the everlasting noon; the Millennium shall merge into the greater glory of the skies. There shall be no possibility of falling; we shall have "meat that endureth to life eternal," "raiment that moth shall not consume," a "treasure that thieves shall not steal," "a house not made with hands," "a city that hath foundations," "a crown of glory that fadeth not away."

How consolatory is such a prospect in the midst of present painful suffering! One who had been "in hunger, in thirst, in nakedness, in peril by land, in peril by sea, and in perils among strange brethren," seeing from afar the nearing glories of this promised inheritance, exclaimed, "I reckon that the sufferings of this present life are not worthy to be compared with the glory that is to be revealed." This accurate, because inspired, arithmetician, had made the estimate in the exercise of a calculus which we are not so competent to go through; and his corollary, if we may borrow an allusion from another branch of the same science, is the reckoning which we have just stated. The same apostle says, "Our light affliction, which is but for a moment, worketh out for us a far more exceeding, even an eternal weight of glory." He knew his afflictions, as we believe them to have been, heavy; but, placed in the scales with the "weight of glory," they seemed to him light. "Light affliction" is weighed against a "weight of glory;" and "light affliction, which is but for a moment," against an "eternal weight of glory;" and so rapidly and exceedingly does the latter preponderate, that he

judges the former too light to be placed in the same scale with it. It is the same experienced Paul, too, who exclaims, "All things work for good to them that love God, and are the called according to his purpose." The highest wave lifts them only nearer to their rest; the strongest tempest only wafts them more rapidly to their haven; and the sorest persecutions that light upon them serve but to quicken their pace to the New Jerusalem. Well may they exclaim, "What shall we then say to these things? if God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not also freely give us all things? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or nakedness, or peril, or sword? Nay, in all these things, we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God that is in Christ Jesus." Bear up patiently, my brethren, in the beating storm, for the haven is near. In due time we shall reap, if we faint not.

In the next place, set your affections on these bright things. We were made to hope. Our eyes are in our foreheads; these glorious features, so magnificently delineated by the seer of Patmos, have transcendent excellences and irresistible attractions. Let us bring onr hearts beneath them, let us fasten our eyes upon them, and doubt not at the same time your certainty of success, if you only seek them. In earthly things, the battle is not always to the strong, nor the race to the swift. In this course, "I run not as uncertainly; so fight I, not as one that beateth the air." Every day that closes, brings believers nearer to the Millennium. The glorious apocalypse is now upon its way from above. All occurrences, and controversies, and strifes, and revolutions, and wars, are clearing the air for its approach. The partition-wall between this dispensation and the next is growing thinner every day. I can see scattered rays of its beauty, and hear snatches of its songs: "Behold, I come quickly, and my reward is with me." "It is high time to awaken out of sleep, for now is our salvation nearer than when we believed."

There are some here, perhaps, who take no interest in these great and important truths. If you have previously felt no interest in the things that belong to your present peace, it is but natural to suppose you will feel little in the prospects which crown a life with which you have no sympathy. But great and solemn responsibilities are on you. "How shall you escape if you neglect so great salvation? He that despised Moses's law died without mercy. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? It is a fearful thing to fall into the hands of the living God."

The Bible says that we are lost and perishing, and that our restoration and reception to the marriage-supper of the Lamb is suspended on our faith in the Son of God. It does not disclose to us a heaven and hell to speculate on, but as the infinite and antagonistic extremes, to one of which we are rushing. It is this fact that throws over the Bible, the sanctuary, the ministry of the gospel, so sacred, so awful an interest. It is this consideration that renders an assembled congregation so solemn a spectacle. Processes of conviction, that end in conversion, or increased resistance, are going on. You are, my dear hearers, under the necessity either of receiving or rejecting the gospel. There is no middle or neutral course. The instant you know God's will, you must obey it or disobey it. From that pew you must answer, "I will," or "I will not." The lips may remain dumb, but the heart speaks, and says distinctly, "Yes," or "No." This gospel, too, which you hear, must prove to you the savour of life or the savour of death. Every moment a character is being formed on which death will stamp immutability and immortality. Rains and suns do not more certainly add to the growth of the tree, than ceaseless influences add to our character. Every hour a hardening or softening process is going on; we are growing more susceptible of lofty impressions, or less so. God's truths heal or kill. Appeals augment or part with their power—motives, their force—terrors, their dread—and hopes, their attrac-

tion; and thus you are travelling to, or receding from, the marriage-supper of the Lamb.

None are loaded with so terrible a guilt as those who know and reject the truth. On none does there hang a heavier accountability. "They know their Lord's will, and do it not." In face of warnings, remonstrances, obstructions, crowding around them, they continue in rebellion against the King of kings.

It is no excuse at all, that your heart is not right. Surely it is no excuse in a disobedient child, for some act of contumacy, that his affections were not favourably disposed toward his parents. If there be no duty unless there be a right disposition, all obligation is at once relaxed, and immunity to crime becomes the inevitable result. Duty remains in all its force, unaffected by the liking or disliking of its subjects. "Thou shalt love," binds wherever it is heard. "Repent," "Believe," are obligatory on every human being. Nor is it possible to denude ourselves of our responsibility, any more than of our immortality. Both cleave inseparably to us all; we cannot run from either. If we could cancel all the recollections of the past, we could not thereby cancel our obligations.

But, in truth, there is no excuse that will bear one moment's analysis for rejecting the invitations of the gospel of Christ. Duty ceases where a valid excuse begins: both cannot coexist. Be not deceived; God is not mocked. Brethren, very soon other scenes than those you now witness will burst upon your sight. The rising dead, the descending Lord, the blazing earth, and the darkened and eclipsed sky, will strike every soul, and "every eye shall see him, and them that pierced him."

Do not put off or put away these appeals—these near and sure realities—these personal and personally interesting facts. We are on the dark mountains, and our feet will either stumble on them, or be guided over them by the rod and staff of the Son of Jesse. Centuries are crowding into days, and days into minutes, and all things are rushing to the last crisis.

LECTURE XIII.

THE FRANCHISE OF THE NEW JERUSALEM.

"And there shall in no wise enter into it [that is, the New Jerusalem] any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life."—*Revelation* xxi. 27.

We have seen a few of the grand characteristics of the Apocalyptic New Jerusalem. We have traced such of its features as are contained in the twenty-first chapter, and are still to trace its more glorious features as they are embodied in the twenty-second. It is encouraging to see that, amid the most glowing pictures, full of poetry and beauty, there are interspersed those great spiritual, moral, practical truths, which come home constantly to our hearts. The New Jerusalem must be tenanted by a new people: the new song must be sung by those in whom all things have been made new by the Holy Spirit of God. We have here in this passage the counterpart of what was stated in the eighth verse: "But the fearful and unbelieving, and the abominable, and murderers, shall have their part in the lake which burneth with fire." "Any thing that worketh abomination" might be rendered, "they who are guilty of idolatry," for the word "abomination" in Scripture, very often means "idolatry." On the other hand, those who shall enter the New Jerusalem, and be its inhabitants, happy and holy for ever, are those whose names are written in the Lamb's book of life; or (as is further depicted in the thirteenth chapter) "in the book of life of the Lamb slain from the foundation of the world."

Now, without entering upon the special sins that are enumerated in this passage—sins the nature and evil of which we can easily comprehend if we have only learned to repudiate their contamination—I proceed to observe, first of all, there is here stated

a disqualification for the New Jerusalem; and, secondly, a qualification for it. First, then, there are those who are disfranchised, and never can be citizens of that glorious city. These are "the fearful, the unbelieving, the abominable, murderers, whoremongers, sorcerers, liars, and idolaters." And secondly, there are those who are enfranchised and qualified citizens of the New Jerusalem; and these are "those whose names are written in the Lamb's book of life." In noticing, first of all, the disqualification, let me call your attention to this by no means unimportant fact, that this disqualification *is in no respect or degree circumstantial.* It is not stated that the rich will be admitted and the poor excluded—that nobles shall be there and plebeians shall not. These are but circumstantial distinctions; and though when seen from the stand-point of this world, they seem to be important, and look magnificent and real, yet when viewed at the right angle, and seen in the light of the New Jerusalem, they become so dim and insignificant that they are lost amid its splendours: they then and there disappear like straw-built huts, before the influx of that mighty tide which bears upon its bosom only the pure and holy, and repudiates all contact with "the fearful and unbelieving."

In the second place, this disqualification *is not denominational.* It is not said that churchmen only will be there, and dissenters excluded; nor is it said that dissenters only will be there, and churchmen excluded. Nor is it said that Episcopalians, Presbyterians, Independents, Baptists, or Wesleyans, are there, or are not there. These distinctions are also to a great degree circumstantial: they lie only on the surface: they look big only in the light of this world, and are magnified by the uncharitableness of our hearts. But in that better and brighter state, the name of churchman or dissenter will be utterly unknown. Ecclesiastical distinctions, that have rent and torn society with their havoc, the great shibboleths that resounded on earth till they reverberated from sea to sea, will there be totally unknown or joyfully forgotten. The men who shall be excluded there are not dissenters: the men who shall be admitted there are not churchmen. These ecclesiastical distinctions shall be lost in the great first and last name; the name that was pronounced in scorn at Antioch, shall

be that name which shall be sounded in the Jubilee of the New Jerusalem; and "Christ" and "Christians" shall be then all and in all.

This disqualification *is purely and entirely of a moral character.* God looks *within* when he estimates a man, and not *without.* God does not look at what a man wears, or what he pretends, or what he professes; but His omniscient eye sends its penetrating glance into the very nooks and secret recesses of his heart, and as a man is and is seen to be in his hidden heart, so is he in the sight of God. Earthly distinctions will not survive the death of the body. Moral and spiritual distinctions shall eternally outlive its decay, and all others shall be lost in the brightness and reality of these. Riches cause responsibility, and so does rank; but neither of them constitute the qualification or disqualification under consideration. They who are excluded are they that are morally corrupt; and they who are included (as we shall soon perceive) are they that are morally pure. God judges of the tree by its fruits: the good tree is fitted to be transplanted to a more congenial soil: the bad tree, however abundant its leaves, or the tree which bears the upas fruit of poison, can have no place in the second Paradise—the garden of the Lord. The first remark which naturally occurs to us is—Why should moral deficiencies *disqualify* some for the New Jerusalem, and moral excellence *qualify* others? Let me show how the immoral, such as idolaters, liars, and all other classes of sinners recapitulated here, whose various sins are simply the fruits of inward depravity, must necessarily be disqualified for admittance to the New Jerusalem In the first place, sin is the seed of all the wretchedness that exists in hell. Hell is but that monosyllable "sin," repeated, re-echoed, reverberated for ever. Sin is the seed that produces all the misery—is the germ of all the agony and wo of those whose doom is among the regions of the lost. And to retain that germ which necessarily extinguishes happiness in the bosom, is thereby necessarily to be disqualified for that better, holier, and happier state, where happy hearts only will beat, and holy hearts only live. Sinners must be disqualified, in the next place, because they are unfit for the joys, the songs, and sympathies of those who dwell in the New Jerusalem. The man whose par-

tialities are all depraved—whose feelings and affections are of the earth, earthy—cannot sympathize with pure thoughts, or take part in a holy choir, or unite in the anthem peal that rises from the company of the saints of God and the Lamb who sits upon the throne. How shall the idolater, the abominable, the sorcerer, and depraved, join in the beautiful hymn—"Thou art worthy to take the book and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation?" How shall they whose hearts are all discord, and incapable of any perception or appreciation of holy harmony say, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing?" The man who is unholy cannot join in this song. Such songs must be grating to his ear, they must only awaken agony in his heart. The moral character of such persons must be a moral disqualification, and thus unfit its subjects for singing the new song, or holding communion with the inhabitants of the New Jerusalem. Can a civilized European feel any delight in the conversation of a barbarian? Can the wild New-Zealander and the cultivated Englishman have any interchange of sentiment that is satisfactory to the latter? We know it is impossible. There is in all the kingdoms of God a fitness between the place and the inhabitants: the *New* Jerusalem is suited for *new* men, and new men are adapted for the New Jerusalem. It is a prepared place for a prepared people; and unless we are so prepared, we cannot constitute a portion of its tenantry.

Again, it is a law obvious in earthly things—if earthly analogies may be admitted—that there must be an adaptation between the sphere for living and those who live in it. For instance, in this world, the eye of man is plainly fitted for the light. If light came with greater velocity than it does, man's eye could not bear it: if it were less than it is, it would not be sufficient. There is an obvious harmony between the natural eye and the light which streams from the sun, so exact, that it is evident the one must have been adjusted to the other. It is precisely so with the ear of man. It is made for our voice; and the voices of others are of that pitch and tone which exactly fits them for the

ordinary ear that listens. If our voices were much more powerful than they are, they would pain the ear: were they less so, they would not be distinctly audible. There is thus an adaptation between our ear, and all the sounds and melodies and harmonies of the world around us. So much is this the fact, that if a man were lifted to another orb, where (as astronomers tell us) the air and composition of the planet are of a different density from that of this earth, he would require a different constitution and organization altogether to enable him to exist. This is not a mere conjecture, but a demonstrable truth—that were we lifted to another world with our present senses of seeing, hearing, tasting, smelling, and touch, just as they have been adapted to this planet, and with our present circulation, we could not live in it; the atmosphere would be too heavy, its density too great; our destruction would be inevitable: our whole apparatus of physical sense and organization must be altered, ere we could be inhabitants of Jupiter, Saturn, the moon, or any other planet.

What holds true in physical nature does so also in spiritual things. There must be a fitness for the scene of the millennial joys—a change of heart, state, and character. We are to enter a new world, to breathe a new atmosphere, to hear new sounds, to come in contact with new objects, to behold intenser splendours, and brighter visions of joy and glory; and we must be fitted for it by the Spirit of God, before we can enter to enjoy its happiness, or sing its songs, or breathe its air, or gaze upon its glories. Therefore the analogies we have before us show, that our spiritual nature must be changed, or we shall be disqualified for inhabiting the New Jerusalem.

But some, perhaps, will say, "Does not death effect this change? If we be not fit now, will not death make us fit?" My dear brethren, there can be no greater misconception than this. Death will not operate any change in the spiritual and moral character of him who is its subject. Death *transfers*—it does not *transform* the soul. It presents a man before God just as he dies: it does not present him before God different from what it finds him. In other words, death does not form a new character, it merely fixes that which we have acquired upon earth. Do not, therefore, deceive yourselves with the delusion—

for it is a gross delusion—that death will transform you, as by a magical touch, into the likeness of God. As you are when death visits you in time, so will you be when you appear before God in eternity. If death finds you unsanctified—with hearts the scenes of corrupt and conflicting passions, full of avarice, lust, evil, wickedness, then all that death does is to usher you, so furnished, into the presence of your final Judge; and the sentence of that Judge will be, "He that is unjust, let him be unjust still; and he that is unholy, let him be unholy still."

I need not the additional element of material fire to give me a true conception of the fearful hell that will be your everlasting abode. Just withdraw the attractions and counter excitements of this world—withdraw the surrounding influences that make up the atmosphere of indirect Christian influence from the subjects of depravity, and I can well conceive what torments—what a hell, a man's passions—unbridled, unchecked—not qualified or mitigated by any restraining influence, will kindle and create within, above, below, and around him. We then conclude that death will not operate any change in our character; this world is simply a process of preparation for that which is to come. Our character becomes here what it will for ever be. "It is a solemn thing to die," it has been well said: it is a more solemn thing to live. Temporal hues stamp on us an eternal cast: things that perish as they pass leave an eternal impress upon us behind them. It is said that not a cloud passes over this green earth which does not operate some change on its face. Not an event we have heard of—not a company we mix with—not a book we read—not a sermon we hear, fails to leave on us an influence that shall become only more clear, vivid, and legible, through the cycles of an endless heaven, or the epochs of an everlasting hell. This world is but the preparation for that which is to come—the spring-time of eternity—the seed-time of the future harvest. As you sow now, so you shall reap for ever. Childhood is the discipline for boyhood—boyhood, the preparation for manhood—man's life does not close here: it is only a preparation for the world to come. Mind is then and there stereotyped—character is then made a fixture: and as a man is found at his decease, so will he either be found disqualified for

that citizenship, or, what is unspeakably blessed, qualified and fitted for it by God's Holy Spirit. We have in the Levitical economy this disqualification symbolized. The priest pronounced the leper to be unclean, and then he was excluded from the camp for ever. This was a typical exclusion for a typical disease, teaching a moral exclusion from that moral and spiritual economy shadowed forth by the New Jerusalem. Again, the same disqualification is pointed to by the ancient prophets. Isaiah says, "It shall be called the way of holiness; the unclean shall not pass over it;" and referring again to this epoch, it is said, "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." Our Lord himself points to the same disqualification when he says, "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." And in the Epistle to the Galatians, the apostle tells us what are the grounds of disqualification from the kingdom of God. He says, "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God." We thus see, then, that depraved or unsanctified character is the only disqualification: nothing else can unfit for a residence in the New Jerusalem: this alone is ruin—this alone is indestructible—character, good or bad, is immortal. If you are disqualified, it is not God who has taken your title or your fitness from you: you have done it yourselves. God invites you to accept the glorious franchise; he offers you the price of entrance to the New Jerusalem—he offers you the Saviour's sacrifice and righteousness, and tells you that if you do perish, it is simply because you will not accept that which alone is the ground of your acceptance.

Having looked at the disqualifications, and seen how scriptural and natural—how coincident with all analogy they are, let us now turn to the more gratifying side of the picture—the obverse of the medal—and examine the franchise for the New Jerusalem.

It is said, they are qualified for it whose names are recorded "in the Lamb's book of life." Who are they? Has any one pierced the sky, and perused the pages of that mysterious volume? Has any one obtained a transcript, or published an earthly edition of that book? Has any one been shown how we may read, or the process by which we can decipher, its heretofore hidden hieroglyphics? Did Paul, when he was caught up into the third heavens, peruse it? Can any one expound its contents, or publish one chapter of the mysterious record? No; none are able to do this. We know not whose names are registered upon its pages; and it is well we do not. We know not who are predestined to everlasting life, nor can we pronounce who are chosen in Christ from before the foundation of the world. We cannot decipher its chapters. It is folly to attempt it. It is mere pretence to say that we have heard even the echo of the utterance of our names read from it; and that man deceives himself, or may deceive himself, who says, "I am one of the elect, and therefore shall never fall;" for he has not had the privilege accorded him, which is denied to all others, of reading the names enrolled in the Lamb's book of life. Then how shall we ascertain who they are who are thus qualified? I answer, in this way. The book of revelation below is all but a reprint of the Lamb's book of life above. God's written book is the nearest transcript of his unseen book. The difference only lies here: the Lamb's book of life contains the *names* of the saved; the book of revelation contains the *character* of the saved. And if you find your character correspond with the character of the redeemed, as stereotyped in the Bible, you may rise from a knowledge of God's book *without* to a knowledge of that *within;* and conclude that your name too is entered in the Lamb's book of life, because your character is legible as that of the saved in the book of Revelation. If you can trace your character here, you need not doubt that your name is there: if you can catch the echo, no doubt you will hear the original. If you are among those who are described as the heirs of the kingdom of God, you need not scruple, resting on these clear, incontrovertible premises, to believe that your name will be pronounced before the assembled universe, and by Him whose pronunciation of it is to communicate to it a music which tongue

cannot tell, nor hath it ever entered into the heart of man to conceive. Thus, therefore, we may come to a right conclusion as to those who are in the Lamb's book of life, and who are *not* there.

I may notice here, as under the previous division, that the learned, the noble, the rich, the great, are not, as such, necessarily there. No man may say, "I am a rich man, and therefore my name is in the Lamb's book of life;" or, "I wear a crown now, and therefore I shall wear a crown of glory." I have told you these are mere circumstantial distinctions, and perishable as the clouds that sweep athwart the skies; while moral distinctions will be alone abiding, like the bright stars which remain overhead beyond. It is not, then, the noble, the great, or the wise, as such, who are called. Nor, secondly, is it all who are baptized; because the baptized may not conclude, from the simple fact of their baptism, that their names are written in the Lamb's book of life. You may have been baptized by man, and yet be unbaptized by God; you may have the baptism which consists in being sprinkled, or, if you like, dipped, in water—and yet be altogether destitute of that inner baptism which alone qualifies for the kingdom of God. Your baptismal name may be in the registers of the church below, and not in those of the church above. It is possible to be a Jew outwardly, and not a Jew inwardly. It is possible to have the sign, and not the substance, of life. It is a miserable delusion to trust in the cleansing efficacy of the outward water, instead of making sure of the inward power of the Holy Spirit. In the next place, all communicants are not in the Lamb's book of life; all communicants may not conclude that their names are written in the Lamb's book of life. You may be recorded on the communion-roll; your names may be mentioned by the minister as communicants; you may have satisfied man, but you may not have satisfied the Master; you may have been admitted to the church below, and yet be excluded from the church above. You may not conclude, that because you have been baptized, or are a communicant, or a seat-holder, or because you are a regular worshipper at the sanctuary, that you are all safe now, and that all will be happy with you throughout the ages of eternity. Those who are written in the book

are not all those who even take an interest in religion. Many who helped to build the ark perished in the waters which bore it to Ararat. You can attend religious meetings, hold forth from their platforms, applaud the sentiments of the speakers; you may read religious newspapers, contribute to the erection of churches and schools, and support the dissemination of the gospel, and the circulation of the Bible—and this ye ought to do, and, if God's people, this ye will do—and yet do it all from corrupt motives, and for wrong ends; and therefore you will not on this account have your names written in the Lamb's book of life. Who are they, then, whose names are inscribed upon it?

First, *God knows:* all things to him are naked and open: "the Lord knoweth them that are his." You may be condemned by man, or canonized by man—you may be praised by ministers, or proscribed by synods—it matters not. God looks not at the anathema of the priest, or the excommunication of the sect, or the exclusion of the minister; but to the heart—the inner man of the individual. And as a man is there, so God knows him to be. But, in the second place, *others* may know if we are in the Lamb's book of life. We may misapprehend one another: we sometimes think fewer, and sometimes think more, of the members of our congregations are recorded there than are actually so. We often think the silent, unobtrusive man has no real religion, because he makes no loud or ostentatious profession; and we as often mistake the mere professor, and judge from his loud and showy professions that he is a sincere and thorough disciple of the lowly Jesus. But there are tests, as there are fruits, of character: we may know if our fellow-men have their names written in the Lamb's book of life, if they let their light so shine before men that others, seeing their good works, may glorify their Father who is in heaven. The world, it is said, took notice of the disciples, "that they had been with Jesus." And let me ask you, dear brethren, if, when you go out into the world, any one can infer from what you are, and do, and how you act, that you have been with Jesus? Is there any thing about you, or upon you, that would lead the man of the world to say, "This man is a Christian?" And yet it ought to be so: not, however, as if it

were your duty to stand forth and preach, or proclaim, I am a Christian, or publicly repeat the Creed or the Ten Commandments. But there is a something in the silence and meekness of indomitable Christian principle, which must make itself felt. It may be disliked, but it cannot be denied. You may be stoned and trodden down, as in bygone ages, while we live in the midst of a world that knows us not; and yet that world may see us the while, as lights shining in the midst of it—protesting against its sins, exemplifying in our lives the Christian character, and pointing mankind to something better, and beyond all that surrounds them in this lower world.

But you may know it *yourselves.* I said that God knows it:—the world—that is, men in the world, your fellow-christians—may know it; but I say, in the next place, that you may know it *yourselves.* It is not so difficult a matter to know if a man be a Christian. If we think it is so, it probably all proceeds from our secret consciousness that we are not Christians ourselves. If we have put our trust and confidence in Christ, our names not only *are*, but are *felt* to be, written in the Lamb's book of life. You know if Christian principle sustains you in trial, or sanctifies you day by day, or enables you to overcome temptation, and to sacrifice the highest gains rather than surrender your trust in Jesus, or forego your obedience to all his will, or your respect for all his commandments. A man *may know* whether he is a Christian or not. The man whose heart throbs with love for Christ, whose conscience is inlaid with Christ's principles—the man who can say, "I count all things but loss, save living, real religion"—the man who would part with his fortune rather than his Bible—with his carriage rather than his conscience—with whom principle is supreme, and expediency subordinate—who cleaves to God and to Christianity when his fortunes seem falling, and his star is either stained with blood or is hidden by darkness—the man who stands staunch for God, who walks with God, who trusts in God, and who hopes to be with God for ever—that man is a Christian, and he himself knows it; and this knowledge is the spring of his sweetest joy and brightest hopes. He can say, "I know in whom I have believed, and He is able" (as he is willing) "to keep that which I have committed to him

against that day." How worthless, when looked at in the right light, and from the right point of view, is all that man pursues and prizes of this life! How dim and fading is all the glory and magnificence of the world, in comparison with those moral and spiritual distinctions which constitute men Christians, and Christians heirs of "that city which hath foundations, whose builder and maker is God!"

But, in the next place, the names which are written in the Lamb's book of life are those who have been "chosen in Christ before the foundation of the world," that they should be holy. They are those who are spoken of again as purchased by the precious blood of the Lamb without spot or blemish—as inheritors of that which has been prepared for them before the foundation of the world. By any examination that we can make of God's sealed book, we cannot tell whether we are chosen or not. I state election simply as a scriptural characteristic. But we may know the following:—that the names in the Lamb's book of life are those who have fled to Christ for the forgiveness of all their sins, and who have sought their title to the New Jerusalem in Christ;—those who say, "Lord Jesus, our hearts and consciences condemn us; but we know that all we owe to God has been paid by thee, the spotless Lamb, and all we deserved of wo endured by thee, our precious sacrifice. We know that in our stead, in our room, clothed with our responsibilities, thou didst bear God's judgments, and exhausted the penalties of God's law, and didst bring in an everlasting righteousness. We rest on this great fact—hope in it—and lay the stress of our soul's expectations upon it; and we desire to love thy laws, and walk in thy ways, and to show forth our gratitude in our life, and our peace in our death." The man who can say this—not with his lips—that is easily done: for many say prayers who never pray, and many pray who never say prayers; for it is the throbbing heart that is the true petition at God's throne—he that can pray so, and that because he feels so, may be assured that his name is written in the Lamb's book of life, as if a ray shot from that mysterious page, and with daguerreotype precision, inscribed his name in light letters on his brow, or on the surface of the earth.

In the next place, they are recorded therein whose bodies are "temples of the Holy Ghost." What a solemn expression is this! I feel often anxious to clothe such sublime truths in different language from that in which you are accustomed to hear them; because you have heard the beautiful metaphors of Scripture so long and so often, that you have ceased to feel their weighty import as you ought; they go in at the one ear, and pass out at the other, leaving no impression behind. A Christian, then, is what? "A temple of the Holy Ghost!" What a statement! Weigh the expression. If it be not true, then, it is the most terrible blasphemy. If it be true, how glorious, that my heart, with all its sins and infirmities, with all its alloy and corruptions, is a shrine of Deity—a consecrated fane of the Holy Spirit! And yet, my dear friends, it is even so, if we are Christians: and he that cannot say that it is so, just says that he is no Christian. And what a beautiful and glorious temple is the true Christian's heart! Yonder cathedral pile, with its tall spire tapering to the skies, its magnificent roof, its clustering columns, its glorious arches, and all its monuments of the resources of human skill, grow poor and contemptible and worthless, when contrasted with the magnificence and grandeur of the temple of the Holy Ghost who dwells within you, which God himself has consecrated by his august and mysterious presence. "Know ye not that our bodies are the temples of the Holy Ghost?"

But let me give you another characteristic of those whose names are written in this book. They are they (and is not this very plain?) who keep Christ's commandments. Christ himself said, "Ye are my disciples if ye keep my commandments." "Hereby shall all men know if ye are my disciples, if ye love one another." "If ye love me, keep my commandments." I told you on a previous occasion of the beautiful badge worn by the Christian. Common customs seem to call for a badge to distinguish the various orders and classes of men. The priest has his shaven crown, the monk his cowl, the noble his coronet, the queen her crown. And the Christian has his badge too. Christ himself has appointed a badge; but what? If Christ had been a mere earthly teacher—if he had been the mere founder of an

academy, like Plato, or Socrates—or of an ecclesiastico-military company, like Ignatius Loyola—then he would have laid it down that we should wear a cross, or crucifix, or crown of thorns, or something of that kind. But he did not do so. He has given us a badge which cannot be taken from us by man or devil, which moth nor rust doth corrupt, which thieves cannot break through or steal,—which time will not deface, nor eternity destroy. "By this shall all men know if ye are my disciples,—if ye love one another." Here is the grand badge, then, of your Christianity; herein is the evidence of your names being written in the Lamb's book of life. Do you love Christians? Can you forgive churchmen their churchmanship, and dissenters their dissent?—the Baptist his antipædo-baptism, the Wesleyan his Arminianism, and the Calvinist his Calvinism?—and feel that Christian love is the cement that binds Christian to Christian, and Christians to Christ; moulding men's character after Christ, and bringing the human will into harmony with the divine?

There is another evidence of our names being written in this book. The names of those are there who cleave to God's word and adopt it as their only rule of faith. This is a most important test. It may be that those who cling to tradition as having a copartnership with God's revealed truth may be saved: there are grains of gold which the stream of tradition has carried down from Calvary; but they are few and far between, and there is sand and stone and much alloy mixed with them. The pure gold is the word of God. It may be that the man who holds tradition to be coequal with revelation will be saved, because the human vail may not have wholly darkened the divine glory, and the man who receives the Apocrypha may not have excluded by it all genuine truth from his mind; but we know that those who cleave to the Bible as their chart on earth, their guide to heaven, their lamp in life, and hope of glory—we know that such persons possess the strongest possible outward evidence that their names are written in the Lamb's book of life.

And, lastly, let us notice, that those whose names are written there look for Christ's second advent. From the commencement of the New Testament to its close, we are never, never, I think, so much as once warned to embrace salvation by the prospect

and the fears of death; but we are constantly (and it is most remarkable) admonished to be prepared for the second coming of our Saviour. "Unto them that look for him will he come a second time without sin unto salvation." I do not mean that they only will be saved, as some have rashly and unhappily sometimes taught; but I believe that they will have more joy, as they now give evidence of much grace.

We are taught not to look for our personal happiness by itself, but for a personal joy contemporaneous with that catholic happiness which all the redeemed shall share when Christ comes a second time without sin unto salvation. Hear what the apostle says:—"For the grace of God that bringeth salvation hath appeared to all men; teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing (or Epiphany) of the great God, even our Saviour Jesus." We are to look upon Christ as to come: we are to have the eye of faith riveted upon his cross, and the eye of hope riveted upon his crown: we are to view him in his sorrow, and look for him in his joy—in his affliction, as in his triumph—as the sacrifice offered once for our sins, as well as our victorious king—as, in a word, our all and in all. And herein lay the mistake of the Jew: the Jew of old looked for Christ to come as a conqueror, and passed by the prophecies of his advent as a sufferer. He is still looking for Christ as a conqueror: and we tell him, that we too look for Christ as a king; but we look at his crown through his cross; we must take our stand upon Calvary, to gain a view of his throne in the New Jerusalem; we must be members of his spiritual church, and be baptized and sealed with his Spirit, before we can hope to behold him when he shall come in the clouds, in the glory of the Father, with an innumerable company of angels. The apostles, when they beheld their Master borne upon a cloud and ascending to heaven, were addressed, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." How can I interpret this? I must do it thus: that as Christ rose upon a cloud, and disappeared in the bright-

ness of the shechinah or glory, so Christ shall come "with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth" who rejected him "shall wail because of him;" but unto us who looked for him, he shall come a second time, without a sin offering, to everlasting salvation. If the sailor looks with joy to the end of a long and dreary voyage—if the soldier, amid the din and shock of battle, anticipates his tranquil, happy home—if the orphan longs for his father, and the bride for her bridegroom—then, may not believers, resting on the Redeemer's sacrifice, look forward with joy and hope and glowing expectation to the day when their Redeemer shall come again and receive them, that where he is, there they may be also? So earnestly did the early Christian church look for the Redeemer's second advent, that he no sooner had disappeared from the earth and ascended to the Father, than the cry at the commencement of the Apocalypse, "Come, Lord Jesus!" and which is repeated at its conclusion, "Even so, come Lord Jesus!" was the aspiration of every heart.

In one word, those whose names are written in the Lamb's book of life are they who can say, "Thou wast slain for us, and we are redeemed by thy blood;" and (if I may allude to what I have addressed to you at our Friday evening lectures) those whose names are recorded in that book are those who are so beautifully described in St. Paul's Epistle to the Romans, "Who are in Christ; to whom there is no condemnation;" and who may say in truth, whether they are able to say it with assurance or not—"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us."

LECTURE XIV.

THE RIVER OF LIFE.

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—*Revelation* xxii. 1.

ALL the imagery in this passage is extremely picturesque, as well as expressive. Earthly things are plainly shadows—not by accident, but by preadjustment and design—of the heavenly; and dim as they are since the introduction of sin, they afford us, notwithstanding, some faint idea of those bright and glorious things that lie folded up in the future, unseen and eternal. The Arabs have an old traditional belief, that there is a perpetual fountain in heaven, and that all who are permitted to drink of the waters of the river that flows from it, drink in the elements of immortality and perfect happiness. This tradition is a remnant of ancient truth. This river may be here employed to denote that full and ceaseless supply of spiritual life and joy and peace, which flows from the throne of God and the Lamb; or it may be the sacred symbol, in this as in other parts of Scripture, of that Holy Spirit who communicates every blessing of which the believer, in heaven or earth, is the recipient. This last idea is confirmed by a reference to Ps. xlvi., in which we read of a river whose "streams make glad the city of our God;" and again, in John vii. 37, "This spake he of the Spirit;" and perhaps the same great truth may be embodied in that beautiful promise, "They shall drink of the rivers of thy pleasure." The figure here employed is plainly fitted to suggest the idea of abundance. A cistern is limited in size, and is very soon exhausted of its waters; it receives all, and originates none; the largest fountain, however teeming, holds but little and may be emptied; but here there is set before us a deep, clear, and glorious stream, its fountain above the skies, rolling onward silently to the main

In this dispensation we have springs and streamlets, their contents borrowed and easily exhausted; but in that dispensation we have access to the river itself. Past generations, of every clime and age, have drunk of it, and have been refreshed; and future generations will continue to drink of it too. Adam, Abraham, Isaac, Jacob, Peter, Paul, and Polycarp, Augustine, the Waldenses and Paulicians, Luther, Knox, and Latimer, have all drunk of it, and derived from it refreshment and peace; and yet it rolls with undiminished flood, and countless myriads are welcome to drink of it, and sure to be satisfied from it, still. As light may be divided into its colours, this river may be divided into its component streams. These streams are named in Gal. v. 22, 23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance;" and they deposit in their channels, as they run, far more precious things than the fabled sands of the ancient Pactolus.

This river, too, is perfectly "pure." Nothing in this dispensation is so. The trail of the serpent has polluted all: the purest gold has an alloy; the brightest iron contracts rust; the fairest landscape is not without defects; the loveliest flower has blight on it, and the ripest fruit is first insect-stung; and where all the exterior sparkles to the eye with glistening beauty, we have only to penetrate within, and we shall find quicksand upon quicksand, and depth after depth,—in one word, "the heart of man deceitful above all things, and desperately wicked." In these waters, however, these is no mixture of uncleanness of any kind. The pure channel pours along a pure current, and the inhabitants of the New Jerusalem drink of its unadulterated waters, which are lit up as they run with the glory that shines from between the cherubim. Neither Abana, nor Pharpar, nor the Tiber, nor the Isis, pour into its flood one drop of their tainted waters. These celestial streams retain through endless generations their aboriginal excellence, and remain pure as their fountain, perennial as the throne.

This stream is also described as being "clear as crystal;" a characteristic perfectly distinct from that on which we have just been speaking. Purity denotes its substance—clearness, its appearance. It is on the bosom of this river that we behold, as in

a glass, the glory of the Lord. Milton admits this mirror-use of a river here referred to, when he describes Eve looking at herself in the crystalline streams of Paradise—

> I laid me down
> On the green bank, to look into the clear
> Smooth lake, that to me seem'd another sky.
> As I bent down to look, just opposite,
> A shape within the watery gleam appear'd,
> Bending to look at me: I started back;
> It started back; but pleased, I soon return'd;
> Pleased, it return'd as soon; with answering look
> Of sympathy and love.

This river, which broke forth so fair and beautiful in Paradise, now runs often underground, and is shaded and darkened by the existing scenes through which it flows. But in the New Jerusalem it will break forth from the Rock of ages in more than its pristine beauty and purity, and rush along like molten silver, evermore reflecting from its bosom "mercy and truth that have met together, and righteousness and peace that have kissed each other,"—once more the perfect mirror of a holy God and a perfect universe.

It is also called the "water of life." Life is the great characteristic of that state—a life of holiness, and happiness, and joy. There will be none of the dead: all things will live; a living people, a living glory, a living home, a living God. Its tree is the tree of life, its river is the river of life, its book is the book of life; and this river bears upon its bosom downward from the throne, all that can make life happy and keep it so without end. No frosts shall bind it with their chain, no sultry suns shall deprive it of its freshness, and every soul upon its banks shall sustain his immortal and happy life by drinking of it perpetually.

We see from this passage that the Father and the Son have but one throne: the river is said to proceed from the throne "of God and of the Lamb." Our Lord himself says, "I am set down with my Father on his throne." The first and second persons in the Godhead have thus coequal and coeternal dignity and glory. The evidence of the deity of Jesus is strong as that of the existence of God. Our nature, too, is seated on the throne, as a

first-fruit and earnest of what shall be; having been carried from the grave wherein sin had laid it, to such dignity and glory and perfection, by our Head and Representative. It is interesting also to observe that He who sits with the Father on the throne is designated there by the same epithet, bearing which he suffered here—"the Lamb." And so he will remain for ever. In his designation he is "the Lamb slain from the foundation of the world." In his manifestation, "Behold the Lamb of God that taketh away the sins of the world." In his humiliation, "he was led as a lamb to the slaughter;" and in his exaltation, the character that clave to him so closely in the past will not be renounced by him at any time in the future, for he is still "the Lamb on the throne." It will also be perceived here, that the river, or the Spirit of God, as we have already shown, proceeds from the Father and the Son: "All things that the Father hath are mine;" "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." The language of this Apocalyptic text has for its parallel the evangelical promise in John xiv. 26: "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of me." And also in John xvi. 7: "I tell you the truth; it is expedient for you that I go away; for, if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." This river, therefore, in this its glorious procession, reveals at once the will of the Father and the work of the Son. We also learn from this passage, that the Holy Spirit is the gift of the enthroned Lamb. It is thus we read, "The Holy Spirit was not yet given because Christ was not yet glorified." The gift of the Spirit is a royal act; this river is a royal river, its gift is one of Christ's crowns: if he had not been crucified, no Spirit could have been promised; if he were not throned, no Spirit could be actually given. It is a stream from this river that we now need; for though Christ be manifested love and fulness of light, yet so opposed are we to all that is holy, pure, and good, that we are still ready to exclaim, "Not this man, but Barabbas." But when the Holy Spirit "takes of the things that are Christ's, and shows them unto us," we then see and appreciate their excellence. In

this dispensation the Spirit excites a new character within us; in the coming dispensation, he will sustain that character.

We see in this Apocalyptic portrait the harmony and unity of the whole Trinity. The Father is here represented as the fountain-head of all love, and life, and happiness; the Son, as the golden channel through which all must flow; and the Spirit, as the river of life that rolls down that channel from the throne. God the Father is set before us as sovereign love, God the Son as redeeming love, and God the Holy Spirit as sanctifying and efficacious love: and thus we see that every blessing upon earth is a Trinity blessing. Pardon is sovereign from the Father, is purchased by the Lamb, is sealed and sent by the Spirit. There are three that bear record in heaven—the Father, the Word, and the Spirit; and all Christianity is but the manifestation of a Triune Jehovah.

If God be nothing more than one, a child can compass the thought;
But seraphs fail to unravel the wondrous unity of three.
One verily He is, for there can be but One who is Almighty;
Yet the oracles of nature and religion proclaim Him three in one.
And where were the value to thy soul, O miserable denizen of earth!
Of the idle pageant of the cross, where hung no sacrifice for thee?
Where the worth to thine impotent head of that storied Bethesda,
All numbed and palsied as it is by the scorpion stings of sin?
No; thy trinity of nature, enchained by treble death,
Helplessly craveth of its God Himself for three salvations:
The soul to be reconciled in love, the mind to be glorified in light,
While the poor dying body leapeth into life.
And if, indeed, for us all the costly ransom hath been paid,
Bethink thee, could less than Deity have owned so vast a treasure?
Could a man contend with God, and stand against the bosses of His buckler,
Rendering the balance for guilt, atonement to the uttermost?

That this great truth, a Triune Jehovah, is shrouded in mystery, no one can deny. But surely we do not profess to disbelieve a fact—a phenomenon—an occurrence in the world, all the sides of which we cannot see at once. Even so we should here be humble in our ignorance, and lean on the truth we cannot comprehend, and glory in Him whose greatness is incomprehensible.

We learn from this passage the stability and permanence of millennial blessings. This river shall only cease to run when

Christ abdicates his throne, but "Thy throne, O God, is for ever and ever:" earthly kings are forsaken of their subjects—their thrones melt away beneath them—and dignities, and ranks, and titles disappear like snow-flakes on the tempestuous torrents of revolution; but this throne is not convulsed by the agitations of earth; it controls all, and is controlled by none; it is far above the tide-mark. God is an everlasting king, and his kingdom a kingdom that cannot be moved.

It is by this river we rise to and reach the fountain. The Spirit will be the Great Teacher then as now; the persons of the glorious Trinity will never abdicate their functions; and therefore we may expect that the Spirit will ever open up to our minds new and glorious mysteries, and ever extend to the focus of our vision with the enlargement of our horizon. We shall depend on Father, Son, and Holy Spirit, as much and as truly in the future as in time past. Glorified creatures will be creatures still; dependency will be then, as now, our element, even as independence is now felt to be a curse and a calamity, just in the ratio of its attainment.

The blessings and glories of the millennial kingdom will come to us through Christ. The Lamb will still be the key-note of our harmony, the burden of our gratitude, the medium of our joys, the connecting link between a holy God and a happy universe: it will be true then, as it is true now: "No man cometh unto the Father but by me."

The highest honour conferred on a subject in ancient times, was to be allowed to eat at the king's table: thus David refers to this practice in 1 Sam. xx. We shall be children enjoying the hospitality of our heavenly Father—we shall be subjects seated at the table of the King of kings, glorious in his glory.

We learn from this passage, that the whole Trinity will be then, as now, communicative: the river proceeds from the throne of God and of the Lamb. All the joys of those around that throne, as well as those tasted by us who serve at his footstool, are the efflux of Triune love. To give, is the joy of Deity; selfish monopoly is the canker, as it is the curse of man. Hence it is written, "It is more blessed to give than to receive:" for thus we act more godlike. Man's greatest enjoyment is not merely benevo-

lence, but beneficence: the joy of the universe is realized in ministry; he is greatest of all, who is servant of all, and the deepest happiness surrounds sacrifice as with a halo.

Let us see in this passage the unity of the church of Christ, both now and then. This river, like a sparkling chain, connects in one all its parts; it refreshes, first, the saints in glory, and, next, the saints on earth. One drinks where there is no intermingling taint, and the other where all around is imperfect and impure.

Your departed infants, and your parents who have preceded you, and are now within the vail, drink of the same living stream that you drink of, only a little higher up and nearer the fount—amid greater light and less shadow. And in this vision we see also the real and only element of true unity and union among believers upon earth. It is not uniformity of size or thought, but unity of faith, of sentiment, of joy, of life, of hope. Uniformity exists in the lower creation, unity in diversity of development in the higher. There is uniformity in a street with continuous brick buildings all of one shape and size; there is unity in the varied architecture of Bruges or Antwerp. It is one spirit that makes one body. It is the pervading vitality of the Spirit of God that creates relationship, and makes of twain one. It is the spirit of adoption that makes us sons. It is drinking of this river that makes Jew and Gentile, Greek and barbarian one. In the absence of this grand element, all outward colouring, all obligation of ritual, rubric, liturgy, and ecclesiastical government, are but masks concealing internal antagonisms, diversities, and disputes. The most splendid forms are hollow hypocrisies, or the trappings of death, in the absence of this throne-river. A stream from it will make the most rugged external forms and ordinances fair and beautiful.

Let us learn, in the next place, what constitutes a Christian's happiness: it will be nothing in the Millennium but what is known now: it will be different in degree, but the same in kind. The fountain is the same. Its waters they are that flow around the footstool, and make glad the tabernacles of the city of our God. Our entrance into the immediate presence of God is not a

total change of element, but only an entrance from one degree into a higher.

Let us learn, in the next place, that the true end of a visible church, in all its ordinances, is to convey this living water to the souls of its people. It should be written upon its very lintels and doorposts, "There is a river whose streams make glad the city of our God;" and its ministers should stand and perpetually cry, "Ho! every one that thirsteth, come ye to the waters;" and they alone who drink of this water below, shall drink of it above. "He that believeth on the Son HATH everlasting life." The fellowship that will last for ever, is a fellowship begun below. We have the earnest now of what we shall be. Do we feel the necessity of the presence and power of this Divine Teacher? Do we wait on a ministry that glorifies the Spirit? Do we place ourselves amid the means that derive all their efficacy from Him? Do we ever pray Him to come from the four winds and breathe on us? Were there more of fervent prayer among the hearers, and more spiritual preaching among ministers, there would be fuller and more frequent real revivals of true religion. Revelation is complete, but religion is only in its infancy. The first was finished when the Apocalypse was written; and the latter will make progress, "not by might nor by power, but by my Spirit, saith the Lord of Hosts." Do we defer to that Spirit, and sacredly follow his monitions? He speaks to us from the depths of conscience, from the pages of the Bible, from the sanctuary, from revolution, affliction, the sick-bed, the grave, from every point of the compass: "If any man thirst, let him come and take of the water of life freely."

In all parts of the year in which we live, are heard voices and thunderings premonitory of that vast spiritual revolution which is at our doors. The chaos is now rolling and fermenting on the eve of a new genesis. Nature (as *natura* means) groans and travails, about to come to the birth. Blessed be God, that we know that, while all things disintegrated and disorganized are dashed against each other by the tempest that beats upon them, the Rock of ages remains.

LECTURE XV.

THE TREE OF LIFE.

"In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."—*Revelation* xxii. 2.

THE first mention of the tree of life in the word of God occurs in Gen. ii. 2: "Out of the ground the Lord made every tree to grow that was pleasant to the sight and good for food: the tree of life also in the midst of the garden." Its use, in the unfallen and sinless world, is also subsequently described, or rather implied, in these words: "Lest he put forth his hand and take of the tree of life, and eat and live for ever; therefore the Lord God sent him forth." We read also, that the cherubim and the flaming sword were appointed "to keep the way of the tree of life." Thus things continued, as far as we can ascertain, till the deluge. Man was kept within sight of Eden, and the flaming cherubim, and the tree of life, visible to all that looked, as if to teach him, that having lost the original righteousness which entitled him in his unfallen condition to gather the fruit of that glorious tree, he must now be provided with a righteousness at least as perfect as that which he had lost, before his access could be restored, and thus only could he recover the condition of joy, and freedom, and life which was forfeited.

The second paradise, we are sure is the counterpart of the first, only fairer and more beautiful by far; the second Adam, who is the Lord from heaven, and his ransomed and spotless bride, shall re-enter and dwell in that predicted and nearing paradise, in which blight, and death, and decay, shall be strangers for ever. The tree in the midst of it shall not be the monopoly of a few,

but the privilege and possession of all—the sacrament of our immortality—the symbol of our dependence—the evidence of our creatureship, and the testimony to a witnessing and surrounding universe, that God alone is the fountain of all being, the source of all happiness, and that on Him the universe depends. The word translated "the tree of life," is literally "a word of life:" the word is *ξύλον*, and seems to be associated in Scripture with the cross of Christ, for it is the same word which is used in Acts v. 30, "whom ye slew and hanged on a tree;" and also in 1 Pet. ii. 24, "He bare our sins in his own body on a tree." May not this Apocalyptic symbol convey to us some grand exhibition of the great doctrine of the atonement, as the standing characteristic of the age to come—the prominent and central thing in the midst of it? May it not mean that the atonement shall be, and be seen to be, in heaven, what it has been felt to be by believers on earth, the source of all spiritual life? Thus the instrument of death becomes the source of life—the emblem of shame, that of honour: and Paul may sing in glory, what he so heroically proclaims in grace—"God forbid that I should glory, save in the cross of Christ, by whom the world is crucified unto me, and I unto the world."

The fruit of this tree is declared to be produced every month. The trees of the earth at present bear fruit once a year; this tree shall bear its fruit once a month. This remarkable characteristic may perhaps denote the infinite and unceasing abundance of all that is good and happy, which shall be realized in the New Jerusalem by the people of God, and the utter absence of all the effects and influences of vicissitude, of season, and clime, and change, which are so destructive in this world. Certainly there will be enough of the elements of life and happiness for the 144,000, the Apocalyptic symbol of the redeemed—the bride of the Lamb. It is for this consecrated band that it bears its fruit; it is for them the cross was raised on earth; and it is for their sakes and use that it shall be transferred to glory, and shine there in richer lustre. This tree will not, indeed, give life, but it will perpetuate it; it will not create life, but it will maintain it.

The word "fruit" is derived from the Latin *fruor*, to enjoy, and means here the blessings and enjoyments of the gospel reaped in the future, when things now seen and temporal shall have passed away. "No condemnation," "no more curse," "no night," "no tears," "nothing that defileth,"—the absence of all evil, the enjoyment of all good, the banishment of all sin, and the universally felt and recognised presence of God himself,—are some of the fruits that grow upon this tree, and are accessible to the hands, and constitute the enjoyments, of the people of God.

The leaves also of this tree are said to be "for the healing of the nations" of the earth. The Greek word *θεραπεία*, which is here translated "healing," ought properly to be rendered "service:" *ἴασις* means medical treatment, but *θεραπεία* means strictly "care"—Latin, *cura*—cure and care being closely related—service, attention. Hence, in Matt. xxiv. 45, we find that the word here used is translated "household:" "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household?"—*ἐπὶ τῆς θεραπείας*. The promise, therefore, implies that the leaves of this tree will be in glorious contrast with the fig-leaves which Adam formed into a raiment for himself in order to hide his sin, but which, in his and all other cases, perished in the using. The leaves of this tree shall possess everlasting verdure, fragrance and beauty; and be evidence to all the millennial company that there is nothing in creation which sin has blasted which God has not retouched, restored, and beautified. The leaves of trees are useless to man now; the fruit alone is of service to him: but in that better state nothing shall be supernumerary, nothing useless; there shall be nothing that does not serve; all shall be precious in itself, and practically minister to the joys of the people of God.

This tree is placed on the street, the *πλατεία*, or market-place—or, as it might be rendered, the forum, the palace of the people, the *Louvre* of the citizens. No interdict shall surround it, nor flaming sword bid away from it. The faces of the cherubim shall shine for us, and not against us; and love, not the wrath, of Deity shall be projected over the length and breadth of a re-

claimed world; and the fruit of this tree shall be reached and enjoyed by all. Here, blessings which are accessible to all are not accepted by all; but there the gospel shall be catholic in the strict sense of that epithet. We learn from these promises the communicated virtue of all things in the paradise of God. Nothing there grows, or lives, or moves for itself; every thing is ministry, every being has his mission; the Lamb himself is the glorious temple, and the precious stones which form the walls of the city reflect the splendours they receive from the shechinah. The throne of God and of the Lamb ever more dissolves itself into a ministering river, and that river refreshes all that live beside its channel, and reflects all bright things.

If this tree of life be, as some regard it, the symbol of Jesus Christ himself, then it sets forth him as the origin and fountain of life to all living beings. "In him is life," says the evangelist. Every creature now receives life from him—alike the meanest reptile and the mightiest angel; but especially may we suppose that this tree represents the Lord of glory, as the great fountain of spiritual life to his believing people. The life of justification is not the least important blessing that we receive from him. Being justified by faith, we live; yet not we, but Christ liveth in us. "Whoso eateth my flesh hath everlasting life." In him, too, we derive a life of holiness. Because he is the Holy One, we are saints. He makes us holy upon earth, that is, like himself; and presents us spotless to himself, when we shall see him as he is. God's life in the heart now effloresces into holiness of character then, so that the outward man becomes the reflection and exponent of the inward soul! Christ also is the fountain of our life of happiness. "I sat down under his shadow, and his fruit was sweet to my taste." He will open to us visions of happiness and joy, such as angels have never seen. The air we breathe and the waters we drink shall be happiness. He is the fountain also of a life of dignity and royalty. We shall be kings and priests unto God. We shall wear, not the perishable crowns that are found in human palaces, but crowns of glory that fade not away. He also will be to us the source of progressive life. This is the essential characteristic of real

life. All living things grow; and surely that divine life shall not be an exception.

Endless ages will add to, not diminish or dilute, the happiness of the people of God. May we seek more sincerely and heartily a place in that glorious land, a worshipping-place in that august temple—the meanest seat, if there be such where all is magnificent—before the throne of God and the Lamb; and so sit securely and sweetly beneath the shadow, and eat of the pleasant fruit, of the tree of life.

LECTURE XVI.

NO MORE CURSE.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him."—*Revelation* xxii. 3.

THE first question that may be asked after reading these words is this, "What is the curse?" The answer to this question is found in these words, Gen. iii. 16–19: "Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face thou shalt eat bread, till thou return unto the ground: for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." A curse, likewise coextensive with the crime, was pronounced upon the serpent, corresponding to its nature as the instrument of Satan in seducing our first parents. Some seem to think that a change actually occurred in the physical organization and outward aspect of the serpent; that once it stood upright, as it were, upon its feet; or, if without feet, perfectly erect, and was the most beautiful as well as glorious creature in the brute creation. It is certainly plain, from fossil remains, and geological strata formed prior to the creation of man, that there appears no trace of the serpent; and in all the vertebrated animals found in these strata prior to the creation of man, none are found without feet; the serpent, therefore, without feet, is an anomaly; its existence, therefore, was plainly coeval with that of man, and thus it may be presumed from science alone, that it lost its beauty and its

perfection at the fall of man. Certainly, the instincts of man attest his sense of a curse having scathed the serpent, or a controversy of some sort between him and it. We look upon a serpent with a horror and dislike with which we do not regard the tiger, the lion, or the elephant; as if the original enmity, the consequence of the curse, still perpetuates its poison, and proves the truth of Scripture in its account of the fall of man, of the suffering that followed, and of the explanation of its origin. There is every reason to believe, too, that all the rest of the brutes of the field, the birds of the air, and the fishes of the sea, underwent a total change, not of shape or plumage, perhaps, but of disposition, at the fall. Is it possible to believe that the whole brute creation was originally constituted as we now find it?—that creatures called into being by benevolence, and beautified with all the resources of infinite wisdom, devoured each other in Paradise?—that man's eyes, in innocence, were forced to gaze on bloodshed, and witness the horrors of a battle-field; and his ears to hear, amid the melody of brooks and the music of winds, the cries of creation groaning in pain, and seeking to be delivered? God made them all beautiful, peaceful, and happy; sin altered their very nature, and modified, it is probable, even their physical organization; and the predictions of the future paradise imply the disastrous change that passed upon every thing connected with the first: "The wolf and the lamb shall feed together, and the lion shall eat straw like the ox;" the curse shall be rolled away, the incubus of evil shall be withdrawn, and all things restored to their pristine perfection. It may here be asked, however, if it was reasonable or just to curse the animals because man had sinned? If God has recorded it as fact, we may be perfectly satisfied it is alike reasonable and just. But the reason seems plain: the creatures were made for man, to beautify his home, to minister to his wants, and to obey his royal behests. Man's sin spread its eclipse over all the earth, and turned the obedient birds of the air, the submissive beasts of the earth, and the fishes of the sea, into enemies, that fly from him in terror, or turn upon him in fury. The lord of creation fell, and all his vassals fell in him and with him.

In that part of the curse which especially relates to man, the

woman is first singled out as its subject; first in the transgression, she was doomed to be first also in suffering. Her sorrow is described in Scripture as the keenest which human nature feels—a sorrow that brings her sometimes to the grave, and leaves only the motherless memento. The next punishment denounced upon the woman is her dependence on man, or the surrender of her individual freedom, in order to accomplish the ends of her existence upon earth. The whole history of our race is the clear, and often the painful evidence of this. True it is, this subjection is illuminated where Christianity prevails by compensatory glories; and the loss of liberty is forgotten in her inheritance of love, so that, inferior as she is by nature, she rises to an equality by grace. But this blessing is not of nature, but from the gospel; and woman, in Christian lands, does not present the complete fulfilment of the curse denounced originally upon her. In heathen lands the curse is visibly struck into her experience; for there she has neither the dignity of woman, nor the protection of the slave, nor the joys of the mother. Woman remains in India just as she was left at the fall—the inheritor of a corroding and consuming curse, which cleaves to her like life itself.

The next portion of the curse fell upon the ground: it was once created beautiful, prolific, and good; but when sin fell upon it, like a blot radiating from the centre to the circumference, the curse of barrenness followed immediately. It is now sown thick with graves. The cypress grows where the tree of life stood; and melancholy requiems and moaning and groans have taken the place of its primeval jubilee. The rose that Eve carried forth from Paradise withered in her hand, and turned to corruption; and the sun that rose so beautifully that morning, set in storms. The rolling thunder and the rending lightning still leave wrecks behind them. The yawning earth occasionally gulps down great capitals, and buries a mighty population in a common tomb. The roaring flood sweeps away corn, and cattle, and villages, and all man's husbandry, to the main; and the unsatiated sea still buries proud navies in its waters, and roars for yet nobler victims; and hailstones descend like destroying angels from the sky, and blast the choicest fruits of the soil; and famine, and pestilence, and plague still indicate their common parentage—the

curse. These groans of creation are the echoes of the judgment pronounced in Eden—these seared and blasted deserts are made so by the sirocco of sin; the infected house proves the presence of the infected tenant; disorders in the estate give evidence of moral disease in the owner of it. The world lost its beauty when man parted with his innocence; thorns sprang from sin-seeds, and earth grew barren because her lord had become guilty; and we have only to see disorder in the elements, to be satisfied that there is a difference between man and God. Earth becomes rebellious, selfish, avaricious—must be ploughed and torn by instruments of iron, and watered with the tears of man's eyes, and fertilized with the sweat of man's brow, before it will yield him any sustenance. Of itself, it produces only weeds that are worthless, or fruits that are poisonous, and always insects that eat up what we sow—as if nature were indignant with man, and desirous of avenging her wrongs upon him. Man rose against God, and that instant all creation rose against man. And "we know that the whole creation groaneth and travaileth in pain together until now." See the slave in the mine, the husbandman in the fields, the sailor on the ocean, the soldier in battle, and the labourer in the workshop, in order to perceive the rebound of man's sin in Paradise; and where there is less physical, there is more mental wear and tear; and where wealth is the greatest, it is only the glittering mask that conceals the agony within. The curse cleaves close to the human heart—corrosive, consuming, defying all antidote but one; sometimes covered, sometimes gilded, but never extirpated, except in the experience of the child of God.

"In the day thou eatest thou shalt die; for dust thou art, and unto dust shalt thou return," is a no less obvious result of the primeval curse. Disease, consumption, fever, gray hairs, and death, constitute the long, dark procession from the gates of Paradise, and disappear only in the receptacle which none can stave off—the grave. Infants and aged patriarchs die; kings on their thrones, and judges on their tribunals, die; and no sanctuary or altar-horns can protect from the stroke of death. No beauty or birth can bid away the king of terrors; the Methuselah of a thousand years, and the infant of yesterday, must die.

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Adam bore patiently the calamities of the fall till he saw for the first time death, in the cold limbs and pallid face of Abel. Death is the image of sin, the portrait of our guilt, the wages of iniquity.

Banishment from Eden was also a portion of the primeval curse, for it is written, "He drove out the man." Eden lost its attractions, for man had lost his susceptibility of them. The tree of knowledge waved its branches from afar, but it was as the memorial only of our crime. The tree of life lost not its magnificence and glory, but man had no access to it. He who lived the one day beneath the wing of angels, wandered the next day under a roofless world; beginning that distance from God, the utmost aphelion of which is hell. The curse fell on man's intellect also. Once his soaring thoughts reached the presence of the seraphim; and ever as they rose in the heights, or descended in the depths, he saw in the one the image, and in the other the footprints of Deity. This great intellect is now darkened, distorted, enfeebled; and its powers frequently lavished on ignoble and unworthy objects. Has not genius frequently aided the assassin, and become the ally of the robber? Has it not carried ambition to thrones through a sea of blood, and avarice to fortune through all kinds of tortuous and wicked courses; manifesting itself as the drudge of sin, the hack of Satan, the pioneer of accumulated evil? In poetry, which ought to sing only the good, the beautiful, the true, how much of evil has genius manifested? If Milton has celebrated in song the glories and also the exiles of Eden, has not Shelley gilded with its charms what he had depravity to imagine—souls without hope, and a world without God? If Cowper has covered with new beauty domestic life, and real religion, and Christian worth, has not Byron withered with infidel sarcasm whatever of divine holiness or human happiness he was permitted to touch? Nor has science escaped the universal curse. Has not geology emerged at times from its subterranean researches, and shouted in triumph, "No God?" Has not astronomy risen on outspread pinion, and, after visiting suns and systems, alighted on the earth, and told mankind that in the vestiges of creation there is no vestige of a Creator? Have not Volney and others visited the

east and the west, and opened the sarcophagi of ancient kings, and explored pyramidal chambers, and traced the Nile, and crossed the Jordan, and sailed upon the sea of Galilee, and walked in Gethsemane, and stood on Ararat, Zion, and Calvary, and denounced the everlasting gospel as a fable? Have not naturalists gazed upon the light of morn beautiful as an infant, and on the shadows of evening mellowed like age, and on the buds of spring, and on the falling leaves of autumn, and on the drifted snow, and on the driving showers, and alleged that they saw nothing higher than the balancing of the air, the motion of the earth, the evaporation of the waters?

But this, the curse on man's mind, as well as every other vestige of its presence, shall be no more at all. The vast universe shall yet glow with Deity; creation shall be seen to be the chamber of his presence, the dwelling-place of his power, the receptacle of his designs, the autograph of our Father; and astronomy, and literature, and geology, and chemistry, and poetry, shall hear with arrested ears and delighted hearts the "Lord walking in the garden" of creation "in the cool of the day." Isaiah lx. shall become actual:—"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee: the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows?

Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God: and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Saviour, and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteousness: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

The curse, too, has fallen on man's heart and conscience. How great must be that depravity which renders the motives, the hopes, and fears of eternity absolutely inefficacious till they are applied by God himself! It must be an all but infinite curse that needs an omnipotent hand in order to remove it. Fallen man has worshipped the things he made—turned his very vices into gods; and architecture has raised a Pantheon for their reception, and poets have sung their depravity as sublime heroism. What a concentration of the curse was there in that one man, Voltaire!—a man to whom the love of man and the fear of God were a nullity; whose joy consisted in tearing from the human heart its best hopes, and from the social system its only cement; who gloried only in wreck; whose favourite weapons were sarcasm and lies. Experience, in his case, confirms the divine testimony, "The heart of man is deceitful above all things, and desperately wicked." Inspiration has asked and answered the question, "Whence come wars and fightings among you? Come they not hence, even from your lusts that war in your members?" Lands intersected by a narrow path abhor each other. Mountains interposed make enemies of nations, who had else, like kindred drops, been mingled into one. The curse, too, as we have already seen, lies sore and heavy on man's body. We need not enumerate the diseases "that flesh is heir to," or prove that these are the offspring of the curse. This body is now as often a hinderance as it is a help to the soul. Often is it a strong obstruction to communion with God; and by all of us it is felt to be the battle-field between heaven and hell.

This curse, however, shall be lifted away: "This mortal shall put on immortality."

> "One Lord, one Father: error has no place;
> That creeping pestilence is driven away."

The curse shall be lifted away from all places on which it now lies: it shall be no more on Ebal, nor on Jerusalem, nor upon Sinai. No Balak shall say, "Come, curse me Israel;" it shall no more be said, "If any man love not the Lord Jesus, let him be anathema;" nor, "if any man preach any other gospel, let him be anathema." The offence shall be impossible, and the

curse unknown! It shall no more be written, "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Deut. xxviii. 16–19 shall be repealed; it shall no more be said, "Depart, ye cursed," for there shall be no more utter destruction. In that day shall there be upon the bells of the horses, "Holiness unto the Lord;" and in that day there shall be "no more the Canaanite in the house of the Lord." There shall be no more Papal curse, which has so often been thundered from the seven hills, and terrified the nations, and made Christians wonder that a church professing Christianity could deal so little in blessing, and delight so much in cursing. The PONTIFICALE ROMANUM, the compendium of these curses, shall have perished with the proud ecclesiastics that composed it. Nor shall there be any more Protestant curses; for those proscriptions and exclusions, and sectarian denunciations, and excommunication of brother by brother, are only the curses of the popedom diluted by the atmosphere into which they have been brought. Let us, then, hail that blessed day when there shall be no more curse above, below, or around, in heaven or earth, on body or soul. Let us begin now to sing by anticipation—

"There is a land of pure delight,
Where saints immortal reign;
Eternal day excludes the night,
And pleasures banish pain.

There everlasting spring abides,
And never-with'ring flowers;
Death, like a narrow sea, divides
That heavenly land from ours."

Creation, at that day, shall lay aside the ashen garments which it has worn for many thousand years, and put on its Easter robes. It, too, has its *παλιγγενεσία*: like some nurse of a royal child which it has reared, she shall be remembered and raised to dignity when he mounts his throne. The first Adam lost the garden, and inherited the wilderness. The second Adam took up the battle just where the first left off; and in the wilderness fought the foe, and won back Paradise for man; and a foretaste and earnest of final victory was presented in his wonderful works

Each miracle was a germ of Paradise, and triumphant evidence that all creation was soft and pliant in his hand. Each miracle was a foretoken, and forelight, and first-fruit of the restoration of all creation. When he healed the sick, that cure was a forelight of the sickless state. When he raised the dead, that act was a foretoken of the first resurrection. When he calmed the storm, there was seen a first-fruit of that everlasting calm which his priestly hand shall wave over all creation. That pierced hand of the Babe of Bethlehem shall seize the sceptre of the universe, and lay its touch upon the ocean's main; and his word, like a resistless spell, shall go down to nature's depths, and up to nature's heights, and hallow all space to be a temple of Deity. Earth shall become a glorious Gerizzim; there shall no more be in it the common or the unclean; there shall be no more curse, for Christ was made a curse for us.

But it is added, "The throne of God shall be in it." This presence of the throne of God is evidence that there shall be no more curse. If in the camp of Israel an accursed thing were present, the visible token of the presence of God was withdrawn, as may be seen by reference to Ex. xxxiii. 7. In this kingdom of emerging glory and beauty, there will be found nothing to which the curse can cleave; there will be none to merit or to fulminate anathemas there. The throne of the popedom may be set in curses, but the throne of God and of the Lamb is embosomed in benedictions. In that land there will be no throne, as far as a throne is the symbol of despotism. The cruel tyranny of Nero, the ambitious and restless throne of the Macedonian or the Swede, the merciless sceptre or the iron crown of Napoleon, shall neither be felt nor recollected there. The sceptre of the Lord's kingdom is a sceptre of righteousness; justice and judgment are the habitation of his throne. Nor will there be there any pontifical throne; there shall be none "sitting in the temple of God, showing himself as if he were God;" stealing rays of glory from God, and arrogating infallibility for man; fulminating the seven thunders, forging decretals, or evangelizing with the sword. Crozier, tiara, and pontifical throne have perished in the flames that have consumed great Babylon. Nor will there be any Satanic throne: the prince of the power of the air rules now in

the children of disobedience; but at that day his head shall be bruised, and his doom shall be the irretrievable perdition of the bottomless abyss. Yet there will be a throne; for order, law, and love are the aim and the happiness of the millennial and the everlasting state. There shall be "liberty, equality, fraternity," and yet a throne, yea, because a throne and these graces shall live and flourish in common, with innumerable others, because fed and refreshed by the living waters that flow from the throne of God and of the Lamb. It is, as I have said, the throne of God and of the Lamb; sovereignty is thus associated with sacrifice, and the crown of glory with the cross of the sufferer, and the throne on which Christ sits with the Calvary on which Christ hung between two thieves. We read in the New Testament of the throne of grace: it is the same throne, approached now by faith, but then by sight—seen now through a dimmer medium, but beheld then in the bright splendours of unutterable glory. We read also of the throne of justice, of which righteousness and judgment are pronounced the habitation. Faithful and just is God to forgive us here, and faithful and just will God be to glorify us there. We read, too, of the throne of holiness: God sitteth on the throne of holiness, and angels prostrate before him cry continually, "Holy, holy, holy, Lord God of Hosts." All within the throne is holiness, and therefore all around that throne is happiness. The throne of glory is the last and crowning epithet of that seat on which God and the Lamb sit. Glory is the intermingled attributes of Deity. Thus Moses said, "Show me thy glory;" and the Lord passed by and said, "The Lord, the Lord God, merciful and gracious, long-suffering, abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin." Christ is the concentrated brightness of that glory, and this throne is the radiating centre of all the beams of beauty and felicity that fall upon the redeemed tenantry of the universe. Who can doubt the essential Deity of the Lord Jesus? Who can be ashamed of Him who sits upon the throne? Who can tremble for the safety of the church that has such a defender? Who can be afraid of God, who knows that he is the Lamb? Can any one sink under tribulation, who knows that that tribulation comes down from the throne of God

and of the Lamb? The Father, Son, and Holy Ghost are seated on that throne. The absolute God is the hidden and mysterious ore which we can neither see nor use. Father, Son, and Holy Ghost upon the throne—the Father electing, the Son redeeming, the Holy Ghost sanctifying—the Father condemning sin, the Son expiating sin, the Holy Ghost extirpating sin—is that same gold in glorious currency.

The same throne is described in Rev. iv. 3: "There was a rainbow round about the throne, in sight like unto an emerald;" and also in Rev. v. 6: "And I beheld, and, lo, in the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain." The first mention of the rainbow occurs in Gen. ix. 12: "And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth: and the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature." The bow was, therefore, a proof to all generations, that God will send no similar flood to depopulate the earth. Pronounced after sacrifice, it was the pledge of future blessings. So, the atonement of Jesus is our great sacrifice; and, "no condemnation to them that are in Christ Jesus," is the promise that follows after it. The rainbow was the pledge, also, of the immutability of the covenant with Noah: this rainbow round about the throne of the Lamb is the pledge of the immutability and perpetuity of the blessing inherited by the people of God. The rainbow proves the presence of the sun: there can be no rainbow where there is no sunshine. The rainbow round the throne, therefore, proves the presence, as it is the refraction and reflection of the glory of Jesus. The rainbow is declared to be "round about the throne." In this world, the rainbow appears less than a semicircle, and only on ascending a lofty mountain does the semicircle approximate to completion. In the New Jerusalem, we shall stand upon a loftier height than man ever rose to. Our horizon shall be vastly enlarged, our vision purified and expanded, and things that are now seen incomplete shall be beheld in absolute perfection,

and truths that are now seen in fragments shall then be seen as whole. Thus, on all sides of the great central object in the millennial state, shall be hung this beautiful bow, as if to intimate that the mercy of a covenant God brought us there, and that the power of a covenant God keeps us there; while its predominating tinge shall seem to be, not the azure of the sapphire, nor the blaze of the diamond, but the soft and sober tints of the emerald. Those around the throne are variously represented. In one place they are described as seated: this denotes repose, reception to special favour, and participation of festive joy: as it is written, "Many shall come from the east and from the west, and from the north and from the south, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of God." In another place they are represented as standing, to denote their readiness for service, and their delight to execute the will and carry the embassy of the Eternal. In other parts they are represented as falling down before the throne, to denote worship, abasement, reverence. They cast their crowns before the throne of Him from whom they received them.

In that blessed state we shall see Christ as he is: the hope of Job: "In my flesh shall I see God;" and the hope of David: "I shall be satisfied;" the hope of Isaiah: "We shall see the King in his beauty;" and of John: "We shall be like him," will then and there be perfectly realized. Our state shall also be that of great dignity. We shall shine forth in the kingdom of our Father; our raiment like the snow, and our crowns of gold; and all reproach shall be rolled away from them who have been constituted kings and priests to our God and his Christ. We shall also be in a state of perfect security. The light shall never be shaded; that fountain shall never be dry; "ever with the Lord" shall be always realized. Our inheritance will be "incorruptible and undefiled, and that fadeth not away." These words, "This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent," shall be pronounced with a new emphasis. That state shall be characterized by perfect unity. All false centres of union shall be scattered; all shibboleths of sect and system shall be utterly extinguished; and the throne of God and of the Lamb, the centre of the created

universe, shall be the centre of God's redeemed people; and around it never-ending concentric zones of worshippers shall gaze, and wonder, and worship perpetually. There will be "many mansions," but one house—many streams, but one river—many branches, but one tree—many worshippers, but one God and the Lamb.

Then, too, shall Psalm lxvii. cease to be prayer, and become fulfilment: "God's way will be known upon the earth, and his saving health among all nations. The people will praise him, yea, all the people will praise him. The nations will be glad and sing for joy; for God will judge the people righteously, and govern the nations upon earth. The earth shall yield her increase, and God, even our own God, will bless us." Psalm lxxii. shall cease to be promise, and become performance. "The mountains shall bring peace to the people, and the little hills, by righteousness. . . . They shall fear him as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass, and as showers that water the earth. He shall have dominion from sea to sea, and from the river unto the ends of the earth." "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him." "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed;" and "the whole earth shall be filled with his glory." The vision of Daniel shall then be fulfilled: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." This is that city for which Abraham looked: that kingdom which cannot

be moved; which was lost in Adam, and is re-established in Christ; which Alexander and Napoleon tried in vain to rear from the ruins of the fall; which cometh down from heaven, prepared as a bride for the bridegroom. "We then receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with godly fear." Let us sit loose to earthly things; let us set our affections upon things that are above. Even now let us begin to lay aside the sackcloth of the fall, and to put on our coronation robes.

LECTURE XVII.

RECOGNITION IN THE AGE TO COME.

"There shall be no night."—*Revelation* xxii. 5.

THIS text occurs in the previous chapter; and in discussing it in a previous lecture, I viewed it as a prediction of the perfection of that state to which the church is progressively approaching. On this occasion, I am anxious to look at the prediction in another of its aspects, and to answer, in this light, the question, Shall the saved, in their resurrection bodies, and amid millennial light, recognise each other just as clearly and distinctly as they do now?

The reunion of all the people of God, before the throne of God and of the Lamb, is an admitted fact. The Millennium is, in short, the *rendezvous* of all the people of God,—the "rest that remaineth" for them,—the hour of "the manifestation of the sons of God." "I go," says the Saviour, "to prepare a place for you; and I will come again, and receive you to myself, that where I am, there ye may be also." And again, he prays—"Father, I will that those thou hast given me be with me, that they may behold my glory." We are to be gathered together unto him, and to be presented "a glorious church, without spot or wrinkle, or any such thing."

The resurrection, whether it respects the lost, or the people of God, is not a re-creation of humanity, or the restoration of mankind in the mass, but the resurrection, or rising again, in purity, in beauty, and in glory, of all that was deposited in the grave. The same body that fell, shall rise: this mortal shall put on immortality—this corruptible, incorruptibility: all that constitutes me, be it moral, mental, or physical, shall rise again at the last day. And just as the body which Jesus laid in the tomb was the same body with which he rose from the dead, so shall it be with ours.

Now, if all our faculties be raised, memory will be restored and resuscitated with the rest. Its essential function is recollection, its aspect is retrospective. It deals only with the past: it is a storehouse of facts. If in the future there be no recollection of the past, we shall have no memory, and shall thus be raised with mutilated powers; or some wave of Lethe, of which we have no intimation in the oracles of truth, shall have washed away and expunged all our reminiscences of departed scenes. But there is abundant evidence that there will be remembrance, and therefore memory, in the age to come. Gratitude, which will then be so deeply felt and vividly expressed, implies recollection of benefits received. The parable of the Rich Man and Lazarus indicates that memory will have its part and its power in the punishment of the lost: it is surely not unreasonable to suppose that it will have a share in contributing to the joys and felicities of the blessed. The words of our Lord, addressed to his own, "I was hungry, and ye gave me meat—thirsty, and ye gave me drink," is an appeal to the memories of his own. Shall we recollect the truths that first kindled in our hearts the joys of heaven, and have no recollection of the instrument, however humble, that conveyed them to our hearts, and interested us in them? Can we have walked together to the house of God, and taken sweet counsel together, and yet have no recollection of voices that were familiar to us as household words, and features with which we were intimately acquainted as with our own? If, then, we recollect in the future dispensation those we knew and loved in the present, shall we be prevented from seeing them? Will any change in them, or in us, prevent us from recognising them? Shall the future be merely successive tiers of separate cells—piles of solitary prisons—a scene of isolation and solitude? Will memory preserve the shadows of the dead, but our eyes fail to recognise them when living? Are we not told that death shall be destroyed? But if those bonds which were broken at death are not restored again in the realms of life, death is not annihilated; one of its deepest wounds survives; its heaviest blow is felt throughout the successive cycles of a futurity to come. But this cannot be. I look on the future as the restoration of scattered families, of suspended friendships, of broken circles; the reanima-

tion of departed images; the apocalypse of faces we gazed upon below, when channelled by floods of tears, then bright and radiant with joy, where tears are no more shed. It was not good to be alone in the first Paradise—surely it cannot be better to be alone in the second. Night shall be rolled away, alike from the memories, the horizon, and the days of the blest. But there are express instances in Scripture, that prove the conviction of the saints of God that they shall rise again and recognise each other in the regions of the blest. Thus in Gen. xxxvii. 35, it is related of the patriarch Jacob, that he refused to be comforted, and said, "For I will go down into the grave unto my son mourning." The Hebrew word is not that which is strictly translated "the grave," but *sheol*, which means the place of departed spirits. That it could not be the literal grave which the patriarch meant, is obvious from the fact that he knew his son was not buried, but devoured, as he was told, by an evil beast; and besides the cessation of his sorrow, which he expected, must have been by the very nature of his hope contingent on his restoration to the presence of his son, which he so ardently desired.

In 2 Sam. xii. 22, we read, David said, "While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me." If the expected consolation of David arose from the prospect of his being buried in the earth with the body of his child, we absurdly suppose his extracting consolation from what was essentially and wholly the cause of his distress. What was the spring of David's sorrow? Plainly, separation from this child. What could comfort him under such sorrow? Clearly, reunion with, and recognition of, his child. David cherished the hope, and has furnished, in his language, satisfactory evidence that he, too, believed that the nightless land would be the land of reunion, restoration, recognition.

Again, we read in Jer. xxxi. 15: "Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord: Refrain

thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy." This prophecy is declared to have been fulfilled in the slaughter of the children of Bethlehem, and in the weeping of Rachel for her offspring. The dead infants are represented by the prophet as captives in the realms of death: their resurrection is set forth as the restoration to their bereaved mothers; and this hope, which implies their mutual recognition, is declared to be their sustaining comfort.

In Matt. viii. 11, we read, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." What is here the distinguishing element of the happiness promised by our Lord? Surely it is the enjoyment of the presence, and the recognition of the persons, of Abraham, Isaac, and Jacob. If we fail to know them, we shall have no proof that the promise is fulfilled, nor any increase of satisfaction and delight from the fact that such will be our sublime companionship. Can we for one moment suppose that Abraham will be seated with his son amid the brightness of unclouded glory, and yet fail to recognise him? or that Isaac will be seated in the presence of his father, and the father of the faithful, and regard him merely as a stranger?

In Matt. xvii. 1, it is written, "And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them, and his face did shine as the sun, and his raiment was white as the light; and behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias." Plainly, Moses and Elias knew each other; the disciples, as plainly, knew and distinguished them as pointed out to them: and thus the essential identity of their persons in the resurrection state with their persons in their earthly state is clearly indicated. In Matt. xix. 28, it is written, "And Jesus said unto them, Verily I say unto you, that ye which have followed me in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging

the twelve tribes of Israel." We cannot conceive any fulfilment of this promise, except in the apostle recognising the tribes, and the tribes the apostles, and the apostles each other, in the age to come.

In Matt. xxv. 40, we find these words: "And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." These words suppose the actual presence of all the recipients of the bounties bestowed in the name of Christ by the saints of God. They also imply the recognition of them as such recipients in the past; and the judgment is the manifestation and the evidence of such deeds before an assembled world. In Luke xvi. 9, we read: "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." Riches are here called the mammon of unrighteousness, from the manner in which they are too frequently employed; and the exhortation of our Lord impresses the duty of consecrating to holy and beneficent ends those elements of power which are too frequently prostituted to the worst of purposes: and the words of our Lord plainly imply that the objects of the compassion and the beneficence of the people of God—the naked they clothed, and the hungry they fed, and the ignorant they taught the lessons of the gospel—having preceded them to glory, will stand at the gates of the New Jerusalem and welcome them within, honouring them as the instruments of good, while they give all the glory "unto Him that loved them and washed them in His blood, and made them kings and priests unto God."

In Luke xvi. 22, we read as follows: "And it came to pass that the beggar died and was carried by the angels into Abraham's bosom: the rich man also died and was buried; and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off, and Lazarus in his bosom." From this it is plain that the rich man recognised in the light of the other world the poor beggar whose person he recollected to have often seen at his gates; and felt fulfilled in his bitter experience that awful prediction of our Lord, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all

the prophets, in the kingdom of God, and you yourselves thrust out." In Col. i. 28, we read: "Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." These words represent the minister of the gospel as presenting the members of his flock at the judgment-day, as trophies of the grace of God, and evidences of the faithfulness and efficiency of his instrumentality in building up the temple of the Lord; and this view is confirmed by the words of Paul in 1 Thess. ii. 19: "For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?"—language which certainly implies that the minister will recognise the flock, and the flock the minister. In 1 Thess. iv. 13, we read these beautiful and consolatory words: "But I would not have you ignorant, bre-ren, concerning them which are asleep, that ye sorrow not even as others which have no hope: for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, That we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, and with the voice of the archangel and the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

The subject on which comfort is here required, is the death or removal of beloved friends and relatives. The consolation specially announced is not the resurrection, but the reunion of departed friends, and the restoration of suspended or interrupted intercourse. The apostle proceeds upon the supposition that the resurrection is an admitted fact; and shows that there will be superadded to that resurrection this special consolation, viz. the recognition of our risen relatives and friends. Were some beloved relative, or child, or parent, about to depart to a distant land, would it be sufficient comfort to tell you that you also would be carried there in due time, but to a different part of that beautiful land; so that while you would be aware that your beloved ones

were on its face, yet you could neither see nor hold communion with them? This would be dispersion, not gathering together. There would be no comfort in this. The real comfort would be the prospect of reunion; and the summons not to sorrow, and the promise that you would be taken there, would all imply the restoration of the fellowship, and the recognition of the persons of those you loved below.

Bishop Mant says, "When we reflect on the pleasure imparted to our minds of being admitted, after long separation, to the society of those we have known and loved from early years, and from the special delight we experience in renewing, in communion with them, old but dormant affection, retracing in converse events and scenes gone by—a delight which the formation of no new acquaintance is capable of conferring—it is probable that among future associations, as constituents of the happiness of the blest, those they have formerly loved and cherished will be comprehended." The universality of this hope in every age of the world is presumptive evidence in its favour.

It is no objection, that, every seven years, every constituent part of the human body is dislodged and changed. Great transformations pass on mind and body together in the lapse of years; but there are certain fixed points in the one, and permanent features in the organization of the other, which are ineffaceable by change, by climate, or by age. You meet a person you have not seen for twenty years; you fail, at first, to recognise him: you gaze a little longer; the vail of the stranger passes off like a cloud, and you recognise the companion of your earlier days. Peter, John, and Luke will be as marked in glory as they were in grace: the distinctive idiosyncracy of each was not destroyed by inspiration, and it will not be extinguished in glorification.

Nor can we listen to the objection, that our certainty of missing before the throne some whom we expected to find there, will, if earthly recollections be retained, mar the perfect felicity of the blest. Such an objection is purely speculative; natural enough, but not suitable for our minds to entertain. This only we know—that our wills and convictions shall be brought so entirely into unison with God's glory, and purposes, and will, that no fact, recollected or seen, will diminish our joy, or create a

momentary pang. We see Christians in this world acquiesce in the will of God when that will is singularly painful. This is an earnest and approximation here to what will be hereafter: our conclusion in the New Jerusalem will be, "He hath done all things well."

What delight will it be to meet Adam and Eve, Noah and Abraham, the good and the great, the pure of heart, and the holy of purpose, and converse with them on scenes and transactions in which they played, all so momentous, and many so brilliant a part; when the chasms of history shall be filled up, and its perplexities unravelled, and its difficulties explained, and night rolled away from the long and then luminous chain that extends from the first man to his last descendant upon earth, and from our first conviction to our final joy!

Such a prospect should influence us in the formation of our friendships upon earth. We ought to seek the circle of our friends in the circle of Christians. We should found our friendship, not mainly on identity of taste or pursuit, but mainly on Christian character. Baxter says, "The expectation of loving my friends hereafter, principally kindles my love to them on earth. If I thought I should never know them, and consequently never love them, after this life is ended, I should number them with temporal things, and love them as such; but I now converse with pious friends, in a firm persuasion that I shall converse with them for ever. I take comfort in the loss of the dead or absent, believing I shall shortly meet them in heaven."

This expectation should also influence yet nearer and dearer relationships. "Be not ye unequally yoked with unbelievers," is an exhortation that extends its echoes far beyond the grave. To such your adieu at death is an eternal one; no present rank is an equivalent for such a calamity—no advancement of worldly interest can prove a compensation for the blasting of bright hopes, and the poisoning of mental peace, still less for the agony of endless separation.

This prospect should make Christians labour for the conversion of their immediate relatives, "warning every man, and teaching every man, that we may present every man perfect in Christ Jesus." Next to the salvation of our own souls is the duty of

saving the souls of our relatives; and if we are the saints of God, we shall feel this duty to be pleasure and privilege together.

How fitted is this prospect to help us to live in concord, unity, and peace with all that love the Lord Jesus Christ in sincerity and truth! The expectation of meeting in the future those we disputed with on earth, should lead us to feel less bitterness and alienation of spirit, and to speak in less acrimonious and unbrotherly words; to attach less weight to minor differences, and to give weightier expression to our common love, and life, and truth. It is "the night" that blinds our eyes to the excellences of a brother, distorts his faults, and dims our perception of our own; and when that night shall be rolled away, we shall see with amazement, if not with regret, how hollow and insignificant were the questions about which we spoke so often unadvisedly with our lips, and how weighty were the truths and bonds which we valued highly in our hearts, but sinfully failed to express and glory in, in our intercourse with each other!

It becomes us, in such prospects, to wean our affections more and more from things now seen. We love the town, the village, the city, in which dear friends dwell, for the sake of the inhabitants. These are day after day being separated the one from the other, and all from us: they precede us to take possession of the "rest," and to preoccupy the New Jerusalem. Hence each spot loses daily its charm, each early home every year its attractions: the present becomes more blank, the future grows in our estimate, as it is peopled with the objects of our love. Let our heart and our treasure be in heaven. "Now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like him, for we shall see him as he is; and every man that hath this hope in him, purifieth himself even as He is pure."

"A few short years of evil past,
We reach the happy shore,
Where death-divided friends at last
Shall meet to part no more."

LECTURE XVIII.

FAITHFUL AND TRUE SAYINGS.

"And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done."—*Revelation* xxii. 6.

THIS book closes, as it began, with solemn attestations to the truth and grandeur of the theme with which it is replete. The first ten verses embody the attestation and evidence of its inspiration; from the tenth to the sixteenth verse, we are presented with encouragement to study and to understand it; and in the remainder of the chapter, the Apocalypse, and, perhaps, the whole New Testament, is guarded from substraction, addition, or mutilation. In this verse, it is plainly the same angel that speaks, who made the revelations that precede. If it should be asked why angels are employed in so great and responsible an office, we answer, God works by means and ministers in this dispensation. The laws of creation—winds, and rains, and sunbeams—as well as the angels whom he commissions from his throne, are the agents of his purposes, as well as ministering spirits to the heirs of salvation. An angel was employed to smite the hosts of Sennacherib; and another was commissioned to breathe in the face of the first-born of Pharaoh; and on this occasion, another angel is commissioned to talk with John and show him the things which must shortly come to pass. In any case, God can work with, or without, or above, or against means. But he is not less glorious in power when he is pleased to work by means. The testimony which is here enunciated—viz. "These sayings are faithful and true"—is given, no doubt, lest the very magnificence and splendour of the vision of the New Jerusalem, and the glory in which it lies, should appear too dazzling to the ordinary eye, and provoke skeptical rejection where cordial ac-

ceptance was designed by the Spirit of God, or lest it should appear too good to be thought true. Christ himself is called "Faithful and True;" the gospel also is elsewhere called the "faithful saying, and worthy of all acceptance." Christ is the gospel personated, and the gospel is Christ unfolded.

The heathen oracles of old were full of equivocation and falsehood; they gave forth their responses only to deceive: but these sayings are true as Christianity itself, and worthy of acceptance as the oracles that contain them. Are not these sayings faithful?—"Unto Him that loved us, and washed us in his blood, and made us kings and priests unto God, even the Father, be glory!" No less faithful and true is the saying, "Be faithful unto death, and I will give thee a crown of life." Faithful, also, and worthy of adoption as our song, is this saying: "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou king of saints. Who shall not fear thee, and glorify thy name? For thou only art holy." And again: "Blessed are the dead from henceforth which die in the Lord; for they rest from their labours, and their works do follow them." The present condition of the seven churches of Asia answering to the prediction pronounced many years before; the reward, or punishment, alighting upon each as God had declared it; the woes enunciated in the seven trumpets, let loose from the seals, and poured out from the vials, have all fallen at the appointed time, and proved to the most incredulous, that the sayings of God are faithful and true. And ever as the prophecies effloresce into performances, the evidence of the faithfulness and truth of these sayings becomes more and more vivid. The rush of time, which wastes and weakens all earthly things, brightens and brings out the sayings of this book. Man's works die: God's words endure for ever. All man calls great, perishes: all that God pronounces true, abides. We must build little on the one—we may rear the superstructure of our eternal hopes upon the other. What is true of the sayings of this book, is no less true of the whole word of God. The state of the descendants of Shem, Ham, Japhet, and Ishmael, as verified by facts obvious to the world—the molten bricks and desolate ruins of Babylon, where the nettle and the brier grow undisturbed,

and the cry of the screech-owl and the wild beast is heard—Tyre, with its rocks, on which the fishermen spread their nets—Jerusalem, in which every nation except the Jew has a home—the Jews themselves, trembling and scorned fugitives in all lands—are the fulfilment of prophecy, the performance of promises, the evidence that God's sayings are faithful and true. How satisfying is this fact! We rest our knowledge of the unseen, our hopes of the future, our acceptance with God, our sense of safety, not upon the wavering results of conjecture, probability, or human syllogisms, but upon the everlasting word, the faithful and true sayings of God. Our religion is not a result which man reasons out, but a revelation which God makes known. It is not a discovery made by man, which man can expand, but a revelation that comes down from heaven, which man can neither add to nor may subtract from. Let us be thankful for that blessed book which contains these sayings of God—that book which has changed the aspect of the world, and left upon the current of the ages impressions that can only be effaced by the last flame. It is still the breath of the good, the joy of the pious, the hope of the desponding. It has exalted the poor, broken the shackles of the slave, dotted the wide earth with temples like the sky with stars, arched the tombs of the dead with the rainbow of hope, and made the paths of the pious living more smooth and beautiful. It has turned the war-whoop of the savage into the voice of psalms, and supplanted the clang of battle and the confused noise of war by the chimes of mercy and of peace. Each of these sayings is a precious pearl, and the Bible is the sea whose floor is covered with them; and he that dives deepest and oftenest, brings up the greatest number to the light of day.

It is added, "The Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly come to pass." The Lord God of the prophets is none else than the Lord Jesus Christ, as is plain from the 16th verse of this same chapter: "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, the bright and morning star." And were there no other evidence, this alone would prove the supreme

divinity of him who is throughout the Apocalypse the object of ceaseless praises, the burden of a thousand songs, the focus of uncreated glory. But he is not only the author, but the subject also of all prophecy. Moses spake of him; Isaiah predicted him; and all prophets, from the beginning to the end, derive their light from that Sun of whom they spake. And whether they delineate the Man of Sorrows, or the Prophet, or the Mighty God, or the King of kings, Jesus is still the object and the subject of all. This angel sent by Jesus was evidently one of the most exalted of the heavenly hierarchy, as John is represented, in one of the verses that follow, to have been so overpowered by the glory of his person, that he fell down to worship him. Indeed, if that angel had been possessed of no lustre of his own, the message which he came to deliver would have clothed him with supernatural glory. It is also stated that the message was sent by Jesus to show unto his servants the things that must shortly be done. Like the whole Bible, this book was not sent to the priest, or the church, or the minister, to be doled out at their discretion to the people; but it is addressed directly to the laity, or the servants of God. The Bible is their lamp, and charter, and sword; it is their privilege to hear Christ speak in the Scriptures in his own blessed voice, and not in spent echoes, diluted and confused by man.

The things here specially made known are declared to be those "that must shortly come to pass." Each age has its peculiar events; and each generation of the servants of God, the special things for which they are to look. In the first century, the things that were shortly to come to pass were the destruction of Jerusalem, the dispersion of the apostles, the spread of Christianity, the rise and development of the Apostasy, and the escape of the true church into the wilderness, where she was to be, "time, times, and half a time." Next, history of the witnesses, their duties and trials, and encouragements, and ultimate deliverance. Afterward, the Reformation, with its reappearing sun, and its attendant stars, and its glorious results; and after this, the pouring out of the vials, extending from the French Revolution of the eighteenth century onward to the seventh vial, the first sprinklings of which seem to have fallen

on the nations of Europe, and the first response to which are the revolutions which now convulse it to its centre. Plainly, therefore, it is the office of the Spirit of God to reveal, not only things past, and obligations present, but things also to come. In fact, the Holy Spirit is expressly promised in the Gospel according to St. John, (xvi. 13,) in these words: "When he, the Spirit of truth, is come, he will guide you unto all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come." The Sun of Righteousness shines on the past, the present, and the future, and makes all luminous to his people. We are to gather facts from the past; duties, privileges, responsibilities from the present; joys, consolations, and hopes from the future. It is natural to desire to know something of the nature of the things to come: it is scriptural to gratify this desire as far as God has revealed it. We feel, and see, and hear ruin in creation, sin in the world, weakness in the church, strength and progress in Antichrist. Is it not natural to ask, Is creation to wear its weeds of sorrow for ever? Is sin still to mar what was holy and beautiful? Is the church to be for ever weak, and Antichrist to grow still strong? "Secret things," you say, "belong unto the Lord." Truly so; but "things revealed belong to us and our children." If voices come sounding from the future, is it not our duty to listen to them? If the hand of God has drawn aside a portion of the mystic vail that has curtained things to come from our view, is it not our privilege to look and learn? If sagacious politicians guess what shall be, and curious crowds receive their conjectures with respect, and often with awe, shall we not accept those "faithful and true sayings," significant of things to come, which God has caused to be written for our learning, on whom the ends of the world have come? What the Lord God of the holy prophets saw it to be for his glory to reveal, the most gifted of his servants must not think it inconsistent with his duty to study, or beyond his reach to understand. "Behold, I come quickly," is one of the sayings announced in this verse: accumulating ages serve only to charge this word "quickly," with accumulating interest. "I come quickly" has an emphasis to-day which will increase with to-morrow, until it ceases to be

prophecy, and is seen actualized in the sight of all mankind. This advent of our Lord is constantly set before us as the great hope of his church: he shall "come in his own glory;" and again, "When Christ, who is our life, shall appear, then shall we also appear with him in glory." "Behold, he cometh with clouds;" as "a thief in the night," so softly; "as the lightning from the east," so brilliantly; "in flaming fire, taking vengeance on them that know not God, and obey not the gospel of his Son," so awfully; "to be glorified in his saints, to be admired in them that believe," so joyfully; and "every eye shall see him, and they that pierced him." But may we not ask, "Who may abide the day of his coming? who shall stand when he appeareth?" Who? let me ask: Shall the infidel? His is not want of light in the head, but want of love in the heart. "He that believeth not is condemned already." Such a one will himself admit, that if these sayings be faithful and true, he cannot stand. Shall the worldling, he who lives for the world, and in, and of the world, to increase his wealth—who exists as a mere pin or wheel in the "money-power;"—a member of the aristocracy of mammon—the friend of the world, and therefore the enemy of God? Shall the profligate sinner, "whose god is his belly, whose glory is his shame, who minds earthly things"—whose passion is the "lust of the eye"—whose glory is "the pride of life"—whose element is "the lust of the flesh?" Such shall not enter into the kingdom of God. Shall the hypocrite? he who has stood the scrutiny and earned the plaudits of mankind—whose form of godliness has had currency on earth as if it were the power—who has had a name to live by and has lived by it though he be dead—he has already received his reward. Our Lord has pronounced the wo which he has provoked: these "shall cry to the rocks, Hide us," and they shall perish as chaff before the whirlwind: "the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous; for the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

Is the promise of His coming music to your heart? Do the signs and portents of approaching events which cast their shadows before, lead you to lift up your heads under the blessed assurance

that "your redemption draweth nigh?" "Blessed is he," it is added, "who keepeth the sayings of the prophecy of this book." Such keep them in their memory; sanctified by the Spirit of God, it becomes the storehouse of divine truths, the safeguard of precious sayings. They keep them also in their hearts. "I have hid thy word in my heart, that I offend not thee." They keep them, too, as a precious treasure, as "apples of gold in network of silver," defending them against all who would rob them of that which is to them more precious than gold. These are blessed in their souls. Peace is within them, and hope before them; and the blessing that maketh rich upon all they touch. They are blessed in their trials, for all things work together for good to them; and "their light afflictions, which are but for a moment, work out for them a far more exceeding, even an eternal weight of glory; while they look not at the things which are seen, but at the things which are unseen." They are blessed in their mercies, for God himself has promised, "I will bless thy bread." They are blessed in their labour, for it is promised, "Thou shalt eat of the fruit of thy labour." The blessing is on them in time of trouble, for they possess their souls in patience, and are kept from despair. It rests upon them also in the more perilous times of prosperity, for they are kept from presumption and forgetting God. Deut. xxviii. 1–15 is all realized in their experience. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God. Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. The Lord shall command the blessing upon thee in thy store-

houses, and in all that thou settest thine hand unto: and he shall bless thee in the land which the Lord thy God giveth thee. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord, and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasures, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day to observe and to do them: and thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee and overtake thee." May this be our blessing also!

LECTURE XIX.

ROMISH WORSHIP.

"And I John saw all these things, and heard them; and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book."—*Revelation* xxii. 8, 9.

THIS angel must have been clothed with unearthly glory. The beams and coruscations which radiated from him so dazzled and bewildered the seer, that he concluded it was the same being who appeared in the midst of the seven golden candlesticks, our High-Priest and Saviour, and accordingly fell down to worship him. It is evident he did not give the adoration, but it is just as evident that he intended to do so. Some think that this, like many other acts recorded in the Apocalypse, was purely symbolic, and that John personated another on this occasion. It may be so. We have an instance of this in Rev. x. 4: "I was about to write, and he said unto me, Write them not;" in which scene, as I have shown in previous lectures, John represented Luther at the era of the Reformation. So in Acts x. 9–15, we find Peter used to personate the Jew: "Peter went up upon the house-top to pray about the sixth hour, and he became very hungry and would have eaten; but while they made ready he fell into a trance and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him—Rise, Peter, kill and eat. But Peter said, Not so, Lord, for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that

call not thou common." But in whatever light we may regard this scene in the Apocalyptic drama, we gather this conclusion, that it is unlawful to give religious worship to saint or angel, or any other creature in heaven or earth, however exalted; and that the Church of Rome sins grievously, if not fatally, in giving it.

The Council of Trent has come to a conclusion opposite to that of Scripture; for it has decided that "it is good and useful to invoke in prayer the saints reigning with Christ, and to have recourse to their prayers and aid:" a decision which is repeated in the creed of Pope Pius IV., and carried out in all its details in the practical worship of the Roman Catholic communion. If praying to saints or angels be so useful as the Council of Trent alleges, it is, to say the very least, exceedingly strange that the apostles never discovered it, and that the Old and New Testament give nothing like a hint either on the usefulness, the principle, or the expediency of it. Roman Catholics, however, allege that Scripture sanctions this practice. Let us weigh with respect and candour the evidences which they quote. Luke xv. 10 is a favourite appeal: "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." But this does not, surely, prove that angels hear us when we pray; or, if they know what is transacted upon earth, it does not prove that they acquire such knowledge directly by the inherent excellency of their nature. On the contrary, a comprehensive view of the language of our Lord in this beautiful chapter proves the fact to be just the reverse of that which the Romanist assumes. The shepherd *tells* his friends and neighbours, who are otherwise ignorant, "Rejoice with me, for I have found my sheep which was lost." The woman "calls her friends and neighbours together, saying," (what was news to them,) "Rejoice with me, for I have found the piece which I had lost." "Likewise," adds our Lord, that is, after the same manner, God tells the angels that a lost sinner is found, and a hardened sinner repenteth; and they, receiving the intelligence, rejoice.

Rev. v. 8 is also quoted by Romish divines, as evidence confirmatory of the worship of angels: "And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden

vials full of odours, which are the prayers of saints." First, let it be observed, that if these be angels, and if it can be proved that they here offer unto God the prayers of his people upon earth, which they address to God, this would not prove that it is lawful for us to pray to them. It is plainly, however, a vision of the church or congregation of the saints in glory, and not of angels; for angels cannot sing the new song which these living ones are declared to sing, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests; and we shall reign on the earth." The prayers, in fact, which they offer are their own prayers; they are described as "the prayers of saints," or, literally translated, prayers of holy ones, i. e. of themselves, the holy ones before the Lamb.

Rev. viii. 3 is another alleged evidence of the lawfulness of angel worship: "And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." The whole scene, and the imagery with which it is clothed, proves that this angel was the Angel of the Covenant, and not a creature. The imagery is that of Christ, the High-Priest of his people. The high-priest alone had a golden censer, and this would prove that Christ is the personage here referred to. The high-priest alone could officiate at the golden altar, as the angel does here; and the work assigned him, viz. to offer up the prayer of *all* saints in heaven and earth, is confessedly such as Omnipotence alone can do.

In Heb. i. 14 it is written, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" This proves that angels minister to us, but does not furnish the least evidence that we ought to pray to them. In Ps. xci. 11, it is written, "He shall give his angels charge concerning thee;" but he who is thus guarded does not pray to the angel, but, on the contrary, is represented in verse 15 as praying exclusively to God: "*He shall call* upon ME, and I will deliver him."

Gen. xlviii. 15 is quoted as a proof that the patriarch sup-

plicated an angel: "And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads;" but the most ordinary reader must perceive that "the angel" is simply the expletive of "the God which fed me;" and this explanation is confirmed by a reference to Hos. xii. 2: "The Lord hath a controversy with Judah, and will punish Jacob according to his ways, according to his doings will he recompense him. He took his brother by the heel in the womb, and by his strength he had power with God: yea, he had power over the angel, and prevailed; he wept and made supplication unto him; he found him in Bethel, and there he spake with us, even the Lord God of Hosts, the Lord *is his memorial.*" This proves that the angel was the Angel of the Covenant—Jehovah, the Lord God of the prophets.

Num. xxii. 31 is also quoted by the Romish Church as sanctioning the invocation of angels: "And the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand; and he bowed down his head and fell flat on his face." If this be an instance of the worship the vindication of which is quoted, Balaam is surely not a happy precedent! But the truth is, bad as Balaam was, there is no proof here that he worshipped the angel who appeared to him; for bowing and prostrating were acts of Eastern homage totally disconnected with any thing like religious worship.

Another passage quoted in favour of this worship is Josh. v. 13: "And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him, with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay, but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so." This was plainly and undeniably religious worship; but the circumstances in which it was given, prove that it was offered, not to a human,

but to a divine being. The Captain of the Lord's host is the same who is elsewhere called the Captain of our salvation: the leader of the Israelites—for such this angel was—is declared by the apostle in 1 Cor. x. 9, to have been Christ: "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." And the peculiar language, "Loose thy shoe from off thy foot," is the same language which was addressed to Moses from the burning bush, by him who is expressly called Jehovah. Not one, therefore, of the passages alleged, proves that the worship rendered by the Church of Rome to saints and angels has any warrant or precedent in the word of God.

The presumptive disproofs of the propriety of the worship of the Church of Rome are as numerous as they are conclusive. One flashes from the face of the Decalogue itself: "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage: thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them nor serve them."

It may be asked how the Roman Catholic Church continues to escape the force of so decided a prohibition. She meets it in her worship by keeping it from the eyes of the people, and in her popular teaching by banishing it from the schools and catechisms of the young.

It is also written, Matt. iv. 10, "Thou shall worship the Lord thy God, and him only shalt thou serve;" on which the Romanist remarks, that *only* modifies *serve*, but not *worship*. If so, Satan would have said, Worship God and me, but serve God alone: what Satan required was worship—what the Saviour reprobated in his answer was the worship of any creature, which was what he demanded. If the pope's explanation of the answer were the right one, Satan might well reply, This is no reason at all for your not worshipping me

In Col. ii. 18 we read, "Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by

his fleshly mind: not holding the Head." Thus, under the pretext of humility, was originally introduced, and is still upheld, the worship of angels: a worship which, the apostle alleges, involves the not holding of the headship of Christ. These last words have been frequently quoted, most absurdly, to prove that Christ is the head of visible churches, bishops, or synods, and that these are the members of his body, which transmit his life and his will to the remotest extremes of those ecclesiastical systems to which they profess to belong. But in this passage Christ is represented as the head of the spiritual church, "the elect according to grace," and them alone; so much so that each saint, as a living member of the body of Christ, derives life and energy from Christ his glorious head: and so intimate is that union and communion, that to interpose angel or saint by way of mediator between the believer and his Lord, is to cut off the connection that subsists between them, and to plant an obstructing element in that channel along which life and holiness and happiness perpetually flow.

In Acts x. 25 we have this practice reprobated in the strongest terms by an apostle who, as Romanists allege, was the first pope or bishop of Rome: "And as Peter was coming in, Cornelius met him, and fell down at his feet and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man."

In Acts xiv. 13, a similar attempt is reprobated by two apostles in the strongest manner: "Then the priest of Jupiter which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people; which when the apostles Barnabas and Paul heard of, they rent their clothes and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men with like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein." And if we require a prohibition of such worship, strong as language could convey, we have only to refer to the text. The Romanist alleges that John thought the angel was Christ; but if he was rebuked for attempting to worship Christ under the appearance of an angel, much more may we suppose would he have been rebuked for worshipping an angel

as such. It is also alleged by the champions of angel worship, that this angel refused what was really due to him out of reverence to Christ; an explanation which implies the absurd supposition that the angel passed a compliment to the Saviour, and repudiated the offer from courtesy, and for no other reason. Another explanation has been given, to the effect that the angel refused it from the beloved disciple, but would have accepted it from any other apostle; but the reason assigned by the angel is applicable to any and every apostle. Bellarmine gives the boldest solution of all, namely, "If St. John thought him to be an angel, and yet worshipped him, why are we reproached for doing what John did? Do Protestants know better than St. John whether angels are to be worshipped?" (De Sant. lib. i. c. 14, p. 406.) We answer, John did not worship him: and we too ask a question, Do Romanists know better than the angels, who expressly forbade it? The last and most summary treatment of the text is contained in one of the popular Roman Catholic catechisms, where, among reasons assigned for the worship of angels, the words are given, "I fell down at his feet to adore before him," and the succeeding words, "See thou do it not," are wholly omitted. We cannot but notice, in reverting to this prohibition, that the sin rashly and ignorantly attempted, is twice forbidden in terms of great vehemence, and on the ground that the loftiest angel is but a fellow-creature with man, and that the worship of God only, and none besides, is the duty of his rational offspring. In fact, the Romish worship, as it would be easy to show from their most popular devotional works, is plainly the same as that which is reprobated by the apostle in Rom. i. 21: "Because that when they knew God, they glorified him not as God, and changed the glory of the incorruptible God into an image made like to corruptible man, and changed the truth of God into a lie, and worshipped and served the creature more than (or, as it should be translated, 'additional to,' the preposition being παρὰ) the Creator, who is blessed for ever. Amen."

One great safeguard from such antichristian worship is the free and unrestricted circulation of Holy Scripture. Idolatry can never stand in its light: the worship of the creature can have no place where the word of God is well known: nearness to Christ will

prevent any thing like undue homage to the creature. It is at a distance from or in the absence of the sun, in deep ravines and sequestered valleys rarely touched by his rays, that rank and noxious vegetation abounds: just in proportion as we retreat from a realizing sense of the presence and glory of Deity, do we approximate to an idolatrous worship of created beings. From the commencement of Scripture to its close, prayer is always assumed to be direct address to God; as in that beautiful prescription, "When ye pray, say, Our Father."

A right apprehension of God in his paternal relationship to us as our Father in Jesus Christ, and of our privilege to approach him as such, would prevent the very possibility of saint or angel worship. When we think of God only as a tyrant, we become alarmed, and our terror projects a worship that needs the interposition of creatures to give us any hope of acceptance. He is not, however, a remote and a hostile avenger, but a near and dear Father. Therefore we will arise and go, not to saint, or angel, or cherubim, but to Him who is better than all the host of heaven, our Father; and when he sees us even a great way off, he will meet us and embrace us and welcome us home. But there is no room for the intervention of angels in our approach to God. Sin made a chasm between a holy heaven and a fallen earth: Christ, the living way—God and man the perfect Mediator—spans and unites together the opposing sides of that terrible gulf. As God, he reaches the Father, being one with the Father, and can neither admit nor require any one between him and his Father. As man, he reaches the lowest of our race, is one with man, so that none can interpose between Him and us; from the depth, therefore, into which sin has precipitated us, to the height to which grace may lift us, we need none, and can receive none, additional to Him who is all and in all—by whom the guiltiest may go to the Father, and without whom the holiest cannot see him.

Our Saviour is not an imperfect Saviour: he is "able to save to the uttermost all that come unto God by him, seeing he ever liveth to make intercession for us." "Through him we have access by one Spirit unto the Father," and "boldness to enter into the holiest." He too is the Husband of his church. She is his beloved bride: her application to any other for the blessings she

needs, would imply disunion and strife, not sympathy and love. Christ, too, has issued his reiterated commands, "Come unto *me*," "Ask in *my* name;" and the apostle tells us, "We have received the spirit of adoption, whereby we cry," not "Ave Maria," but "Abba, Father." The appearance of the sun puts out the stars; the presence of the queen in the audience-chamber arrests all eyes. "Whenever two or three are met in my name, there am I in the midst of them." He is not absent; why seek to others? He is not distant; why beg the introduction of others? How can any one angel hear ten thousand times ten thousand Roman Catholics, as in the Missal, confessing at the same hour, "I confess to blessed Mary, and to Michael the archangel?" How can they be sure that Michael is not engaged in some absorbing ministry, or that Mary is not employed in worshipping before the throne? or, if perfectly disengaged, how can one creature, however exalted, attend to the many wants of many men in many places of the world? But such worship is below the dignity of man, fallen and sinful as he is. He has none but God above him, and none but God is worthy of the worship of his heart. When we give religious honour to an angel or a saint, we advance the creature we worship above his proper level, and debase ourselves below ours. Contact with the creature lowers; communion with God ennobles. Let us not live in candlelight, if we have access to sunshine. The greatest perfection of religion is nearness to God; and the greatest barrier to the enjoyment of it is the acceptance of a creature in his room. "Lord, to whom can we go but unto thee?" "Thou hast the words of everlasting life." "There is none other name under heaven given among men whereby we can be saved." "I am the way, the truth, and the life: no man cometh to the Father but by me." I cannot accept the broken cistern, while I am bidden to the fountain: I cannot take the twinkling taper, while the Sun of Righteousness shines in the firmament. Saints and angels must all take their stand at the bottom of the mount, while, like Abraham and Moses, I go up and commune with God alone. Like the ascending eagle, I must rivet my eye on no other luminary than the sun.

Having thus shown the unscriptural nature of any worship rendered to angels or saints, or any created being, I now proceed

to show—First, the object of true worship. Second, the nature of the worship. Third, the place of worship. And lastly, the times of worship.

The object of worship is God the Father, Son, and Holy Ghost. There is, however, a strong tendency in all our minds to give shape to Deity, and to seek, or conceive, or make a visible and tangible form in which to adore him. We are prone to feel, as if to pray to the unseen God is to pray to nothing—as if in an exhausted receiver, in which we could neither breathe, nor spread the wing, nor soar. So felt the Indian when he said, "How shall I serve God without an image? Where shall I put the flowers? Where shall I burn the incense?" The difference we are to make is between an *idea*, and a *conception* of God. I have an idea of electricity, but I have no conception of it as a shape. Thus I can form an idea of God, but I cannot and may not cherish a conception of him. In the language of the Confession of Faith, "There is but one only living and true God, who is infinite in being and perfection; a most pure spirit, invisible, without body, parts, or passions, immutable, immense, eternal, incomprehensible, almighty, most wise, most holy, most free, most absolute, working all things according to the counsel of his immutable and most righteous will, for his own glory: most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin; the rewarder of them that diligently seek him, and withal most just and terrible in his judgments, hating all sin, and who will by no means clear the guilty." But it may be asked, Is not God manifest in the flesh? Truly so, but not to the eye, but to the mind; not to the sight, but to faith; in the Bible, not in the world. Gather into one focus all the scattered rays of the Son of God as these shine in the sacred page, and you will find a height and depth, a breadth and length, embracing the immense, and stretching into the everlasting, which the pen of inspiration, not the pencil of man, could portray. Moses makes a stroke, Malachi narrates a fact, Isaiah predicts a feature, the Baptist describes a condition; John declares his Deity in the Apocalypse, and his humanity in the Gospel; and it is the combination and concentration of all, that constitute the Christ. Hence, supposing pictures of the Saviour,

such as those of Rubens at Antwerp, and Vandyck at Malines, and other acknowledged masterpieces, to be perfectly consistent with the second commandment, they are all grievous failures and blemishes, in my view. They are embodiments of human suffering, but not portraits of Christ; they are conjectural fragments of agonized humanity, not authentic exhibitions of the Saviour of sinners. They paint one crucified, but so were the thieves—they paint outward sufferings, but not his inward agony—the accursed tree, but not the curse of the law—Christ bearing a cross, but not the sins of the world. As an ear, a lip, an eye, even when accurate, are not pictures of me, so these portraits of Christ, even if pictorially true, are but fragments; the inner, not the outer man, is the Christ of God. His greatest sufferings were invisible, his greatest agony was within. God manifest in soul and body and spirit is my Lord; and his Spirit alone has faithfully portrayed him. But the great number of pretended pictures of the Saviour are so bad, that one feels rising within him all the iconoclastic passions of John Knox, when doomed to look at them; and when once a church has given way by admitting such portraits in its interior, holy coats, and crowns of thorn, and true wood of the cross, and nails, and reeds, and holy sponges, follow in succession; and, instead of nourishing devotion, we shall only increase the profits of vendors of old stores; and a crucifix will soon attract the glory of the cross—sense will take the place of faith, and a sensuous and superstitious worship will be substituted for true devotion, and a meretricious drapery for the beauty of holiness. Let spiritual worship be our ascending incense, a holy life our sacred vestment, and sincerity and candour the golden mitre on our brow. The object of our worship is the Omnipresent, the Unseen, the Father who speaks to us by his Son. Where is he? It may rather be asked, Where is he not? "O Lord, thou hast searched me, and known me. Thou knowest my down-sitting and mine up-rising: thou understandest my thought afar off. Thou compassest my path, and my lying down, and art acquainted with all my ways; for there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I can-

not attain unto it. Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me: even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." Ps. cxxxix. is an imperfect exhibition of His omnipresence; he is in the flowers of summer and the fruits of autumn; in the snows of winter, in our joys and our griefs, our falls and victories, in the highways of the universe, and in the hidden by-paths of individual experience, covering creation with new glories, and renewing its tints on the petal of the minutest flower. He is neither the philosopher's idol, sculptured by intellect, nor the artist's sentimental *beau idéal*, nor the Stoic's granite god, nor the Epicurean's sensuous idol, nor the Romanist's Madonna; but our God, in whom we live, and move, and have our being; to know whom in Christ Jesus is to have everlasting life.

With respect to the nature of the worship, we observe that in the New Testament there is prescribed no absolute form universally binding on true worshippers. The nearest approach to such prescription is the Lord's prayer; yet in Matt. vi. 9, and in Luke xi. 2, the introduction to it is varied by him that taught it: in the former it is written, "After this manner pray ye:" in the latter it is written, "When ye pray, say." In one of the earliest Christian writers, Justin Martyr, who died A. D. 165, extemporaneous prayer seems to be referred to as then the nature and the shape of public Christian worship. He says, "The presiding minister offers up prayer and thanksgiving, *ὅση δύναμις αὐτῷ*, i. e. as well as he was able, or, as explained by Tertullian, *ex proprio ingenio*. In the third, fourth, and fifth centuries, the Lord's prayer was universally used as a part of the public worship of the church; and, as far as we can collect, the only fixed and stated expressions that were used in public worship, from the very earliest period of the Christian era, were Hosanna, Hallelujah, *Κύριε ἐλεεῖσον*, Gloria Deo in excelsis, Pax vobiscum,

and Amen. This last word, according to Justin Martyr, was pronounced by the whole congregation at the close of the minister's extemporaneous prayer. In the praises of the church, the Psalms exclusively were used in the first three centuries, and these were chanted. Chanting, I may add, is the adaptation of man's music to God's word; whereas singing from a metrical version is the adaptation of God's word to man's music. The preponderance of the Psalms, and the partial use of suitable devotional hymns, would seem to be the most reasonable usage. Organs or instruments of music in the public worship of God were not introduced till nine centuries after the birth of Christ; and if you were to read the fervid protests made by the monks against their introduction, you would suppose you were listening to fierce Puritans or excited Covenanters. At praise, the early Christians always stood: at prayer, they stood on Sundays, and knelt on other days. And here I may suggest a primitive practice for the special benefit of the Tractarian divines, who seem to have overlooked it; namely, that the hearers were in the habit of testifying their approbation of the preacher's sentiment by acclamation and stamping of their feet. During Chrysostom's delivery of his homilies in the fourth century, the audience tossed up their plumes and shouted, "Well done!"

Pomp and splendour seem foreign to the genius of the Christian worship. These tend to darken and diminish the real beauty of evangelical worship, which, like that of the church itself, should be within, and not without. God looks at the heart rather than the ceremony; he accepts the worshipper before he will receive the worship: the most fragrant incense may conceal a carnal heart, and the most splendid temple may be but a mausoleum of the dead, and the richest outward ornament may be only the embroidery of the shroud. When such ornament is carried to excess, the worshipper comes to be more delighted with the form than with the substance, and to look at the worship instead of Him worshipped. The ancient worship that was accepted in the temple of old was from an altar of unhewn stone.

The great requirement of worship is, "in spirit and in truth." God permits us to bow the knee, or to lift the eye, or to adopt a

form, but he insists on "in spirit and truth." He says, "My son, give me"—not thine eye, thy knee, but—"thy heart." Worship is not a performance for a man to be charmed with, or the eye and ear to admire, but the expression of deep wants, the cry of broken hearts, the adoration of humble spirits. Nothing in the language of prayer should attract attention to it; there should be nothing in the music to make it take the place of the praise. Music may be carried as a clothing of devotion to the highest pitch: painting and poetry are intended to produce impression on the mind from without; music is designed to be the expression of the feelings of the overloaded heart from within. This, however, must be our regulating recollection in all our worship—viz. "in truth." It must not be offered for parade, or ostentation, or *éclat;* nor to oblige God, or merit favours at his hand: but in truth, and from deep feeling, inspired by the Spirit, and presented through the Saviour, and accepted of the Father.

Let us now look at the place of worship. It ought, say the Romanists, to have a roof at the right angle, a crucifix on the altar, and the bones of some saint beneath it. In the Tablet newspaper there was inserted an advertisement, the other day, from one who has discovered the skull of Thomas à Becket, for a reliquary of gold in which to deposit it. How much wiser the pope seems to be than God! Of Moses it is written, God buried him, and "no man knoweth of his sepulchre to this day." The pope would have placed his remains in a consecrated urn, as they wish to do with the pseudo-skull of the refractory Thomas of Canterbury. A human skull without brains is a meet type of the system which sets such value on it. The earliest name given to the place of public worship was *Κυριακὸν*. The early Christians boasted they had neither temple nor altar, and therefore refused to apply the word *ναὸς* to the place of Christian worship. Their place of meeting was often an upper room, a crypt, a catacomb, or desert. As their temples grew in splendour, their worship decreased in purity; till we come to the eleventh and twelfth centuries, when the noblest cathedrals of England were built, and the sacerdotal despotism of Hilde-

brand, the fierce fanaticism of the Crusades, and a cruel midnight superstition, stained the whole of Europe. In very early centuries, the communion-table and the pulpit were placed in the East—some think, in contrast to the Jewish temple, whose holy of holies was in the west. A place of Christian worship ought to be chaste, beautiful, and fairly proportioned; but let the idea of God's presence, not the magnificence of the decorations, be depended on for impression. If I want to feel the most overpowering religious impression from aught beneath and short of God, let me gaze on that high roof, the starry sky, or kneel on some rock while the tempest roars among the hills, and the thunder echoes, and the lightning writes God's glory on the concave of the sky. So shall I worship in God's own cathedral, and with God's own ritual. The noblest temple is built up of living stones. The holiest place on this side of God's throne, is where two or three are met together in the name of Jesus. There is no spot in the universe where God hears not the voice of the humble, be it the publican's first cry, or the penitent's only prayer, or the criminal's last breath; in the deepest mine or subterranean cave, or silent crypt, God hears his sons; on the Alpine peak, on the sea-shore, in the desert, in the silent glen, in height and in depth, there is consecrated ground if there be the true worshipper. The voice of Shadrach, Meshach, and Abednego rose from the fiery furnace, and entered the ears of the Lord of hosts. The cry of conscious want soars faster than angels can fly, and higher than archangel can soar. The still small voice of true devotion from the chancel of a holy heart is heard in heaven, more distinctly than the crash of the avalanche or the voice of the seven thunders.

The times of worship it is unnecessary to enlarge on. The Sabbath was long the only, and has always been the chief day, for the exercises of devotion and the Christian instruction of the people.

In conclusion, worship is not a form, or extemporaneous prayer—it is not a liturgy, nor the want of one—nor standing, nor kneeling—nor cathedral, nor church, nor chapel. And he is destitute of taste who does not admire the cathedral, but he is

destitute of Christianity who thinks there is no worship out of it. Nor is it of Gerizzim, nor Calvary, nor Zion; it is the worship of the only God, in the Spirit, and through Christ. Let us have no creed but truth, no service but love; let God be seen and felt, within us and by us; let him be the Alpha and the Omega of our life; to him let us give the undivided homage of the soul; and having worshipped imperfectly below, we shall be admitted to worship perfectly and perpetually above.

LECTURE XX.

APOCALYPTIC SAYINGS.

"And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand."—*Revelation* xxii. 10.

THE command, "Seal not," is equivalent to, Proclaim—as of instant and extraordinary importance, as entitled to special and universal attention, on all occasions and to all men. The solemn issues in which these sayings shall terminate, and as they are appended here, are alone evidence of the duty of publishing abroad, pressing home, and attentively pondering the sayings of this book. These "sayings," unlike those of man, are of so precious a description, and so replete with practical direction, encouragement, warning, that it becomes more and more the duty, as it will be the joy of the minister of Christ, to unfold and enforce them as the time draws nigh. The cross of Christ, the consolations of the gospel, the greatness of a Saviour's love, the fulness of his gracious promises, the duties of the living, the blessedness of the dead, the responsibility of nations, the nearness of the judgment, and the dawn of the approaching sun, are the substance, and the burden, and the sweet music to man's heart, of many of the sayings of this book.

We are called upon not to seal, but boldly to proclaim these sayings, as far as they relate to us as a nation. God speaks to nations, and they must listen. Britain was "the tenth part of the city," or that one of the ten kingdoms which "fell," i. e. separated from the Papacy at the Reformation. This falling was its rise. We do not applaud the morality of the great persons, or the purity of their designs, by whose indirect and undesigned instrumentality this glorious result was precipitated. The licentious purposes of Henry VIII., and his quarrels with the reigning pontiff, not certainly on the score of evangelical religion, were not sanctioned, any more than the sanguinary proscription

of Mary; but overruled by the providence of God to the elevation of Britain as the Pharos of Europe, the grand national witness for Christ, the central missionary of the whole earth. Her retaining this position has been, and will be, her safety and her duty. Her glory has brightened as her protest has become pure; and her separation from the Apostasy has been felt in her experience, and proved in her unrivalled annals, to be separation from misfortune, degradation, and decay. But, alas! one cannot but notice the accumulating signs of approaching surrender of this high and holy position. Good and patriotic men, pained at the calamities of Ireland, and believing that quiet and order are to be secured only through the medium of the priesthood of the vast majority of that people, and by securing the good-will of the sovereign pontiff, propose to grant endowments for the one, and to open up diplomatic intercourse with the other. Step by step, we have been verging to this crowning sin during many years that are past; and though each step has plunged us into more terrible disasters, yet is the infatuated policy still pursued of attempting to propitiate, by partial concessions, a system whose whole history proves it incapable of satisfaction till absolute supremacy has been secured for its ambitious hierarchy. Each precedent has cried to us at the beginning of the next, Do it not —the very next year has witnessed it done with greater daring. It is our duty to tolerate, but not to endow and thus nationally recognise the Antichristian system. If we shall establish the Papal Church, against which God has spoken so much in his word, in any portion of these realms, or by any grant from our property, we shall then have left our position of strength and safety made good at the glorious Reformation, and have partaken of the sins, and so begun to receive of the plagues that are in store for Babylon. And I believe, that as soon as we shall have identified ourselves as a nation with the mystery of iniquity, the shield over us will be withdrawn, and we shall be sucked into the revolutionary vortex, and share in the ruin with which the ploughshare tears up the continent of Europe. One only wonders that sagacious statesmen, who may not be able to see sacrifice of principle in the endowment of the Papacy, do not foresee how certain of failure such policy must be, and thus how inexpe-

dient the measure is. Rome will be satisfied with nothing short of supremacy—she does not disguise it. She takes every inch that is given her, as an instalment; and every new position which our latitudinarianism or hollow expediency yields her, she turns into a platform on which she stands more prominently, and thunders with greater plausibility for yet greater concessions. Her conduct is perfectly consistent with her character; and her policy has been as wise, or rather subtle, as it has been, unhappily, successful. The pope claims to be above Queen Victoria; the tiara never yet suffered itself to be merged in the shadow of the mightiest crown. Papal bulls will attempt again to do what they have done before—supersede the laws of Britain; and a camarilla of cardinals dictate statutes to the parliament of our country.

These sayings are also fraught with instruction to the church, as well as to the country. If the church had maintained its purity, and done its duty, our country had now been placed in a far nobler and more imposing attitude. But in the Church of England, the Tractarian party have surrendered every inch of ground on which we could successfully do battle with Rome. They have done more to give *prestige* and popularity to the Romish Apostasy during the last ten years, than all the political enactments of Parliament. They have betrayed the citadel, corrupted the faith, and poisoned the springs and streams of the spiritual well-being of thousands; and instead of being excommunicated, as they ought to have been, they have been complimented, flattered, and conciliated, till they stood upon the very verge of ascendency. I blame the Church more than the State—and the ecclesiastical rulers far more than our senators—for the humbled position which we now occupy, and the sad prospects that are too plainly before us, with reference to the future condition of Popery in Ireland.

One cannot fail to see also the progress and growth of a tendency, both in England and Scotland, to identify the claims of the true and spiritual church with those of the visible ecclesiastical corporation to which that name is usually given. Christ is not the head of any one visible church, or of the whole visible church, in the sense in which he is the head of his body, the

church of the first-born. Yet upon this confusion of things perfectly distinct, by good and able men, under temporary delusion, controversies have been kindled, separations created, and occasionally excommunications fulminated worthy of the times of Hildebrand himself. Wherever this confusion prevails, it is only the piety of the individuals, not certainly the principles they avow, which restrains them from developing their church into an Apostasy.

These "sayings" are also addressed to Romanists and Tractarians, of every shade and shape. "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, and shall be tormented with fire and brimstone, and the smoke of their torment ascendeth up for ever." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven." This cry has peculiar emphasis now; it is emphatically the warning cry of the age. It is thundered in our ears from every nation on the continent of Europe. It is the saying we do well to hear. May God grant that every one that listens to it may hear it, and act upon it!

These sayings in the Apocalypse are addressed to individuals also; to you—to me—to us all. Are we sealed by the Spirit of God? Can we say, "Thou wast slain, and hast redeemed us to God by thy blood?" Are we clothed with white robes? have we washed them and made them white in the blood of the Lamb? Have we been taught the new song? Are we redeemed from among men, being the first fruits unto God and to the Lamb? Do we follow the Lamb whithersoever he goeth? Do we fear God, and give glory to him? Shall we be among the dead who die in the Lord, and who rest from their labours? Are we the sons of God, and do we know that when he shall appear we shall be like him? Do we look for his appearing? Have we the wedding-garment? Are we among those who are persuaded of the promises, and have embraced them; and confessed that we are strangers and pilgrims on the earth, desiring a better country, that is, an heavenly?

"The time," it is added, "is at hand." What time? The

time of the judgments so often predicted in the word of God as the characteristics of the last day; when "there shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be." If the storm show itself in the distance, and the first mutterings of the thunder are audible, it is a warning to seek shelter. The sounds of the coming storm are echoed from every capital of Europe, and already intimate to us the instant necessity of escaping for safety to the only asylum, the Lord Jesus Christ. Under the shadow of that great Rock, and amid the securities of that everlasting Refuge, we may hide ourselves till the judgment be overpast. Whoever grasps the horns of that altar, and none else, shall never be moved. Nothing that can come shall separate such an one from the love of God that is in Christ Jesus.

The time of separation is at hand. Parties are becoming more sharp in their outline, as well as more decided in their action. Christ's true followers are emerging into greater light, and the adherents of Antichrist are growing more bold and scornful. The world is getting ready for its doom and the church for her glory. Who is on the Lord's side? sounds from the sky; and the response is echoed from every quarter of the earth. Each soldier is falling into his rank; each battalion is taking up its position; each principle is putting forth its polarity; and all the stir and agitation of the earth is only the rapid preparation for the crisis that comes with increasing speed upon mankind.

The time of trial is at hand; testing times plainly draw near. The eve of the last conflict will try every man's principles: wealth, preferment, and rank will probably be offered to compromise; poverty, contempt, and neglect may once more be the lot of the people of God. Ships that have long moved majestically, with streaming pennants, will founder in the storm—much that has been received as precious will be discovered to be vile; much worthless currency will be exposed, and perish like dross in the crucible; but yet the fine gold will come out brighter and more resplendent with the reflected image of Him whose superscription is stamped upon it.

The time of great and pernicious delusions is at hand. Lo here! and, Lo there! will be sounded again in the streets of

every city. New and plausible systems of theology will be eloquently pressed on the acceptance of mankind. Great eternal truths will be diluted or explained away. Indifference will be called largeness of heart; latitudinarianism will be popular under the name of Christian liberality. Hatred to the great Apostasy will be branded as fierceness; and attachment to Protestant truth will be denounced as bigotry. Compromise will be called charity, and concession true prudence. Even now it is attempted to show that the Church of Rome is not the counterpart of the antichristian apostasy so frequently and fully portrayed in the Scriptures; and under the shelter of this protection, extended to her from a quarter whence it was least to be expected, that gigantic conspiracy against the rights and privileges of man and the glory of God puts forth her claims at the present moment with unparalleled audacity, and multiplies her cathedrals, churches, and chapels, with a liberality that seems to have no limits.

The time of disorganization is at hand, prosecuted under the pretext of a new and purer organization. The vessel of human society creaks and strains in the tempest. Its bolts and joints are torn asunder, its cohesion gives way, each fragment becomes more and more isolated; we are unquestionably amid the rapids, and there is only one pilot that can guide us to a haven—the King of glory.

The time of wars and rumours of wars is at hand. What has been the history of the last nine months? What, at this moment, are the prospects of Paris, of Vienna, of Berlin? Why do the old casements of the world rattle so audibly?—why do the gates of palaces creak upon their hinges?—why does confusion fall so frequently on councillors and statesmen? It is the forethrown waves of the nearing storm—it is the sound of approaching footsteps; it is the voice, "Once more I shake not the earth only, but also heaven." It is the cry, "The time is at hand!" The aberration in the system reveals the approach of a new star, and that the Bright and Morning Star. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon

the mountains." Joel ii. 1, 2. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord." Zeph. i. 14–17. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. xxiv. 29. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. v. 2, 3. "And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. i. 7. Awful eclipse! the night of nature, the cloud of darkness, that shall disclose, on its breaking, unearthly splendour.

This, too, will be the time of the restoration of Israel. They will hear from the heavens the summons of their great Deliverer, "Strike your tents and march homeward." The empty channel of the Euphrates will be their pathway, and resuscitated Jerusalem their resting-place. "Seal not," then, but enunciate with greater energy and boldness, "the sayings of this book." Urge on every man not to shut his eyes to adamantine facts, to nearing immortality, to awful responsibilities. Unvail the Apocalyptic portrait of Antichrist: warn the nations of their peril, the church of her duty, all men of their transgressions. Reiterate and repeat what the real church is; not an earthly sect, but a heavenly society; not an ecclesiastical corporation, but the body of Christ;

not a synod of contentious divines, but a company of redeemed saints. Above all, seal not the sayings that relate to Jesus as the refuge of sinners, the hope of saints: "Behold the Lamb of God, that taketh away the sin of the world;" "Look unto Jesus;" "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Let your anchorage-ground be under the shelter of the Rock of ages; set your affections upon things that are above. Watch! the time is at hand

LECTURE XXI.

THE ETERNITY OF SPIRITUAL CHARACTER.

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."—*Revelation* xxii. 11.

Two great classes are here recognised as standing on the threshold of the age to come; and these alone. There is no mention of any intermediate class beheld by the seer, or hinted even most remotely in the sacred narrative. The whole population of the earth is, there and then, divided into two great classes —disguised and intermingled frequently on earth, but separate and perfectly distinct before the Lord. The features, too, by which they are characterized, are purely moral and spiritual. No conventional distinction survives the grave, or rises either with the first or the last resurrection. There is no mention here of rich and poor, of noble and commoner, of king and subject; for these, which are the glittering and tinsel distinctions of the age that now is, have perished from existence, as earthly, temporary, artificial. Nor is there any recognition of denominational peculiarity on the millennial platform. One would suppose, from reading what is here narrated, that Episcopacy, Presbytery, Independency, Apostolical Succession, Erastianism, and Non-intrusion, had never occurred in the language, or entered into the minds, of any portion of the human family. Not a hint is there given of the existence of sect or system: like thin clouds these petty things are dissolved—like dew-drops shed down in the coldness of the night, they have evaporated before the first ray of the rising Sun of Righteousness. Moral and spiritual elements alone —these only are weighty, and will endure for ever. Let us then examine the epithets that are here given, and the fixity of them in the world to come. "Unjust," does not mean simply dis-

honourable conduct in the dealings of the world, nor deliberate purpose not to pay every one his due, nor merely stealing, robbing, and housebreaking: these are crimes of which human laws take cognizance, and which are branded as hateful in the sight of mankind. The highest injustice is that which is committed against the Most High. It is injustice to refuse what he demands; to fail or falter in loving God with all the heart; to refuse to respond to his command, "Give me thy heart;" or to withhold from him, for one moment, one atom of the honour and worship that are eternally his due. Thus you may give every one on earth what you owe him, and emerge triumphantly from every investigation, and gather *éclat*, and your name be pronounced with eulogy from every class of society, and yet all the while be unjust, criminally unjust, to the highest creditor, to whom you owe, not fifty, but five hundred pence.—The next class is described by the epithet "filthy," than which no word can be more expressive of a hateful state before God. Thus it occurs in Job xv. 14–16: "What is man, that he should be clean? and he which is born of a woman, that he should be righteous? Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?" In Ps. xiv. 3, in that passage quoted by the apostle, it is said of mankind, "They are all gone aside, they are all together become filthy." Thus, too, Lot vexed his righteous soul with the filthy conversation of the wicked. Thus, too, the apostle says, "Let us cleanse ourselves from all filthiness of the flesh and spirit." This is one of those harmonies between the moral and material worlds, which, because of the insensibility of our minds, we are at present barely able to detect. Were our spiritual eye clear with light, we should see in sin all the repulsiveness and offence which the natural eye sees in the most polluted things of the world: yet, conversation and allusions, too justly entitled to this epithet, are tolerated by many, and are the delight of coarse and unsanctified minds. Strange it is, also, a man whose language and life are essentially "filthy," who has ruined unsuspecting innocence, and polluted domestic virtue, pretends to be, and is even held to be, a "man of honour." Tell him of the wrongs he has done, and the miserable fool will glory

in them. Say something which he calls reflecting on his honour, and he will challenge you to fight a duel.

The decision of the future is the fixture and perpetuity of the tastes and the passions, and impure sympathies and desires, that have been generated in the present. Let the unjust and the filthy, be unjust and filthy still. Let the passions kindled in time, burn and blaze for ever. Let the habits of the present life, in which they sought their satisfaction, be the springs of the miseries which shall torment them for ever. Whatever be the material elements of the future misery of the lost—and these we neither deny nor dispute—it must still be obvious that the main agony is a moral one; that the nature which is stung and wounded, is the soul; that the scourges of it are scorpion passions—which, created here, will be continued there, and with increased intensity and fury; and, having no objects wherewith to satiate them, their explosions, and collisions, and pining after rest, will be the constant facts and the terrible torments of the lost. That remorse which you feel at intervals, gnawing the heart as you recollect some great sin—that revenge, that wrath, that hatred, which some of you feel—that fierce lust—that burning shame—that sense of rejected mercy and forfeited happiness, which are occasionally experienced now—shall be then felt in all their bitterness; and the subjects of these terrific passions, thrown together with no mitigating influence amid them, and no restraining law over them, will kindle and keep up a hell, whose agony is feebly described by the fire which is not quenched, and by the worm which dieth not. Thus, the seeds of hell are sown now. As we sow so shall we reap. There is an eternal echo to every evil action; and conscience, like a whispering gallery, will send it back multiplied for ever in crashes of thunder, in reverberations of remorse, and righteous retribution. The most silent sin you perpetrate in secrecy now, will make itself heard hereafter. Each parting sin gives up a ghost which will haunt you for ever. The state of the lost is just the reproduction for ever of the state of sinners now. The fire which burns perpetually is kindled here. The worm that gnaws and never dies, is quickened here. Hell is not a creature of God; it is that dead and deep, and ever-moaning sea of ill, which is fed by rills of evil from individual souls that have their

origin and impulse in time. The desires that will never be sated nor cease their frenzy, are nourished and fed here. The drunkard, the voluptuary, the unclean, the unjust, the filthy, feel now in their individual bosoms the presages and the preparations of that dreariness of soul, that dismal sense of wo, that weight of wrath, which will lie upon them a cold and leaden weight for ever. That sin which delights the senses now, is a seed of future agony and remorse, which the stir and amusements of the world will fail to hide for ever. Just as solitary confinement is the most terrible punishment, and the reign of terror the result of the destruction of law; so in the realms of ruin, there will be no curb, nor palliative, nor counteracting element, but each will feel the concentrated essence of solitude and the surrounding misery of spirits like his own.

We pass over, right gladly, to the obverse of the picture, or the description of the "righteous" that are to be righteous still, and the "holy" that are to be holy still. There is a twofold righteousness to be possessed by man, and both descending from above; viz. imputed and imparted, external and internal: the first the *act* of Christ, the second the *work* of the Spirit: the one our perfect title, and the other its accompanying fitness. These two great doctrinal truths are never separated in the practical experience of the people of God. They are twin graces. God has formed, and man may not sever them. There never occurs an instance, in our experience in the church, of a justified man, who is not also more or less, though always progressively so, sanctified. God never justifies any whom he does not sanctify through the truth, and by the Spirit of truth. He never enfranchises any whom he does not qualify for the city of God. The one is the inseparable companion of the other, and the twain are incapable of dislocation. So truly is this the fact, that we are taught to believe that sanctification of the heart and nature is the truest and most unequivocal proof of the prior existence of justification also. The change of character always follows a change of state. He whose position is altered by Christ Jesus, in relation to God, feels also his nature, and sympathies, and feelings altered by the Holy Spirit of God. "Through the obedience of one, many are made righteous," is the description

of justification. "The Lord our righteousness," is that alone in which we can stand or appear before God. By this alone our state is changed.

The other epithet, "holy," which describes a character, is the special inspiration and creation of the Holy Spirit of God. "We are his workmanship, created unto good works." "He works within us, to will and to do of his good pleasure." "Without holiness none shall see the Lord." This noble element is the air, the light, the beauty of the child of God. His taste, his principles, his sympathies are all upon its side. His song is, "Holy, holy, holy, Lord God of hosts." It is not outward appearance, but inward purity. It is not cleaning the outside, and leaving the inside untouched. It is not the adjusting of the robe, but the regeneration of the heart. The future state will be the impress of power stamped upon this; and superadded to that impress there will be the impulse of endless development, expansion, progress; and at each stage of this development will be tasted the richest joys of the saved. In holy character, I believe, are mines of precious wealth, springs of refreshment, elements of joy, out of which holy and happy men are built up for ever. So truly is this the case, that no material beauty, or wealth, or outward circumstances, can constitute happiness now, if there be within the possessor disquiet, envy, malice, avarice, and ill-will. On the other hand, let there be a cold climate, and an ungenial soil, and no hostile feelings, or jealous competitorship, or envious emotions—but love in all hearts, and worship, and peace—and there, in spite of every undesirable physical element, there will prevail substantial happiness and joy. I can conceive a Millennium without sunshine, or clusters of flowers, or walls of jasper, or floors of emerald, or fountains of water, or palms, or ever-sounding harmonies; but I cannot conceive the very possibility of a Millennium without holiness, and goodness, and purity, and truth, and Christ in the midst, the living fountain of them all. The first may be, and I believe will be. The last *must* be. Spiritual and moral excellence can erect a paradise in the Sahara; whereas, moral turpitude would exhale a very pandemonium in "Araby the blest."

Holiness is not a mere preparation for heaven—it is heaven—

it is of the essence of salvation—it is happiness—it is joy. How unfounded is the charge we sometimes hear adduced against the distinctive and blessed doctrine of justification by faith alone in the righteousness of Christ, that it leads to immorality! The word of God, and every faithful expounder of it, insist as strongly on fitness for the presence of God, as on a title to the rewards of glory. Forgiveness of sin, through the shed blood and perfect sacrifice of the Son of Man, is not a substitute for holiness, but the removal of an obstruction to its growth, development, and progress. We insist on holiness of nature, not simply as evidence of faith, but as the essence of the happiness into which believers will be admitted. The unsanctified are not in the number of the justified. The new state into which reconciliation brings us is the birthplace of a new heart. Forgiven much, we love much; for love is the fulfilling of the law—the germ of holiness—the nutriment of it—the spring of its highest attainments. We have an ear open to all the commands of God; and the highest requirements fall gently on the heart of him who has been taught to love God as his great benefactor, his reconciled Father.

How intimate is the connection that subsists between time and eternity! The one is the efflorescence of the other. Time is the twilight of an everlasting noon to come, or of an everlasting night to fall. As the one is, the other will be. Influences which are received every day by all of us, gentle in their approach, but mighty in their action, are leaving effects behind which will be felt for ever. Death, which ends time and begins eternity, is not the arrest or alteration of our course, but the continuance of it. The body is dropped as the tent is struck, or buried; and the spirit pursues its journey, gazing into that unsounded futurity that stretches far and wide before it. If our character be righteous and holy now, it will advance in the same direction for ever—blooming in greater beauty—exhaling richer fragrance. The pilot who has steered it safely through the rapids of time, will conduct it to the peaceful haven of eternity, and perfect it there. He who is Priest, and Prophet, and King, will guide us from grace to glory, and make us like himself, for we shall see him as he is. How great is the importance which this considera-

tion stamps on all we say and do now! We are building up an immortal nature—we are accepting impulses before which we shall move for ever—we are imbibing influences and hues fixed as our being. For heaven or hell—for happiness or misery—all things are preparing us, and every step is taking us. Every analogy or experience we become acquainted with, teaches this lesson. Habit is the act of yesterday, added to the act of to-day—an accumulating force gradually building up a character which will endure for ever. Youth makes manhood, and manhood old age; and we can read the earlier in the later, the young man in the old. The same law of continuity runs beyond the world; and in the joys of the saved, or in the miseries of the lost, we may read the character acquired and exhibited here. The one is the reproduction of the other for ever and ever. What we shall be is just what we are; and the difference is purely in degree. If holiness be the very essence of heaven—the substance of Christian character the only fitness for the presence of God—how earnestly should we desire it!—how fervently pray for it! What should we not be ready to surrender and sacrifice, in order to have our very hearts inlaid with that holiness without which none shall see the Lord! By this test we may try all the employments and pleasures of life. What influence do they leave on us? What improvement do they produce? What is the nature and amount of the impression they leave behind? Thus we shall look on this world in the light of the upper, and render it subservient to higher and more enduring things.

LECTURE XXII.

THE JUDGMENT.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."—*Revelation* xxii. 12.

THIS announcement is the same as that described under the seventh trumpet, in Revelation xi. 18: "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great."

We have also delineated another division of the same great event, depicted under the striking simile, Rev. xx. 11: "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away." This last occurs at the end of the Millennium, when the whole family of Adam are gathered together, and the last awful doom is pronounced upon the guilty. An allusion to this solemn ordeal is also contained in 2 Cor. v. 10: "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This last is likewise referred to in Romans ii. 6–10: "Who will render to every man according to his deeds, &c.—to the Jew first," because he had greater privileges, and therefore greater responsibility, "and also to the Gentile." It is again written, "For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works."

These are some of the prominent passages that indicate the first and last judgment of the quick and dead.

That there will be a judgment-day, may be concluded even from the light of nature. The existence of God necessarily im-

plies it: for the creation of the world implies the government of the world, and that government, law; and if there be law there must be trial, and that trial followed by reward or penalty, or it is no law at all.

It is evident to every man, that in this world the good occasionally suffer, and the wicked triumph. In this dispensation, it is no less clear that this is perfectly incompatible with justice, if there be not a day to come when all wrongs shall be righted, and when all that is beautiful and holy shall have its necessary reward. We might therefore conclude, from natural reasoning alone, that there will be a day of judgment. Again, in every bosom in this assembly there is an inferior court or tribunal; and often without any outward accuser or counsel to defend, or instant judge to condemn, there is felt within a deep and corroding sense of guilt, an awful presentiment of demerit, an incipient sense of the wo pronounced at the judgment hereafter. You have, thus, in man's conscience an inferior tribunal, whose judgments and decisions are the reverberations of that proclaimed or prefelt in the higher court, telling us, in tones that we may somewhat muffle, and by sensibility that we may deaden by the opiates of the world, that there is a Judge in the future who will "give to every man according as his work shall be."

But I need not use arguments drawn from nature, and man's natural conscience, to convince *you* of this truth; to you who are believers in the Bible, I must use an argument far more decisive, as well as welcome, than any other: "Thus saith the Lord" is an instant and conclusive answer to every objection. It is because of this, that when I am endeavouring to substantiate a doctrine, I have a shrinking fear lest I should appear to make an attempt at *proving* the truth of it. If it be plainly declared in Scripture, it is already proved: it is the minister's duty, indeed, to unfold a truth clearly enunciated, and to show that it is a note from the great harmony of divine revelation; but he is never required to prove that what God has stated is true: it is absurd to attempt it; it is supererogation; it is folly. It is written, "We must all appear before the judgment-seat of Christ;" and this alone decides the question. God has bowed the heavens to announce it, and so ends the controversy. As far as the fact is concerned,

never shall we know, indeed, what perfect peace is in the possession of the knowledge of the gospel, until we can sit down like little children, reposing in unquestioning security and confidence upon the *simple word* of God. The sun may grow weary, and the moon falter in her silvery way—the stars rush out—heaven and earth may pass away; but not one jot or tittle of God's word shall pass, until all be fulfilled.

This judgment-day, so clearly enunciated in the text, is no less plainly alluded to in parts of the Old Testament. It is declared that "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." That deed which you do in a sequestered nook, where no eye can see, and no ear hear, God's bright eye is fixed on, and God's right hand will bring into judgment; that thought of impurity or deceit, which flits across your mind with the speed of the lightning's flash, and which has passed from your recollection, was not only seen by God, but noted down by him; and you will read it at the judgment-day, either in flame-letters, with horror and dismay, when it cannot be forgiven, or in grateful and adoring ecstasy, with these precious words written across the record—"The blood of Jesus Christ cleanseth from all sin." No thought, however foul—no deed, however secret—escapes his cognizance. How striking are the words, "Thou knowest our thoughts afar off!" God knows the dim and shadowy conception, as it looms into view, before we have clearly comprehended it ourselves, or moulded it into a tangible shape.

All nations will be there, not one exempt. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered *all nations*," bond and free, black and white. We read of the results of that judgment, that the unbelievers "shall be cast into a lake of fire," and suffer irretrievable ruin, but "the righteous shall shine as the sun in the kingdom of their Father." "It is God that justifieth: who is he that condemneth?" We therefore maintain, not by a dubious process of reasoning, but by the distinct word of God, that there will be a judgment-day; that it will extend to every thought and every

action; that all nations will be gathered to it. It is the great assize, the dawn of doom.

We must now inquire, *Who* is to be the *Judge?* We read that this judgment will be exercised by the Lord Jesus Christ; for "the Father judgeth no man, but hath committed all judgment to the Son." "It is he (Christ) who is ordained of God to be Judge of quick and dead." "We must all appear before the judgment-seat of *Christ.*" Thus, he who will be our Judge is our Redeemer: the Lamb that pleads our cause before the throne will pronounce the doom of righteous retribution; his first advent was announced by angels, and his second coming, we read, will be with them too, "when the Son of man shall come in his glory, and all the holy angels with him." How impressive will the spectacle be to man! The pillar of fire, which was splendour to Israel, but darkness to Egypt, is a striking type of this scene, as beheld by opposite parties. How terrible will be Christ's appearing to unbelievers, who have said, "We will not have this man to reign over us!"—to the skeptic, who has scoffed at the gospel, and repudiated it! How dreadful, "I am Jesus," to the sinner who has defied it! But "to them that look for him shall he appear without sin (or a sin-offering) unto salvation." If I address any who are in error—fatal error!—about the Deity of our Lord, not believing him to be, as I know he is, God, let me remind you, that if there be a work that demands the interposition of God, it is the final judgment. If the Judge be one "from whose face the earth and the heaven fled away," who can this be but God? Where can you expect to find the Deity, if not upon the throne of judgment, where a sentence is to be pronounced, carrying the issues of an eternity of happiness to some, and of everlasting wo to others? If God be not there, where can he be? He must be "very God of very God," from the fact that he has to deal with every thought and every action of each individual inhabitant of this globe, from Adam downward. Can any being, not possessed of *omniscience* (the attribute of Deity alone) exercise the solemn prerogative of universal Judge, which needs infinite knowledge, and exercises universal scrutiny? Can we be wrong in giving to such an one the attribute of Deity? No doubt he is man—no doubt he is also God. Such is stated to be

the office of Christ. Is it possible that a created being can occupy such a position?

All men will hear these words—"Arise, ye dead, and come to judgment!" the instant they are uttered from that throne; and this command will be obeyed as quickly by the king as by the beggar. Greatness will not exempt the mighty, nor obscurity vail the little. Each grave will give up its dead. In those graves that are the unsounded depths of the sea—of those whose inmates have for winding-sheets the untrodden sands—in village churchyards, where the green sod is the only covering, or in cathedral aisles, and beneath monuments of bronze, and stone altars—in the silent urns of the ancient dead—in pyramidal chambers—in subterranean cemeteries—wherever, in short, is dead dust, that voice will be heard, and all will arise and rush to the judgment-seat. And what an array of faces, gazing into eternity, will be there! Sodom and Gomorrah, Babylon, and Jerusalem, Rome, will pour forth their myriads for the last assize. Waterloo, Marengo, and Austerlitz—Pharsalia, Marathon, and Thermopylæ—and Paris, and Berlin, and Vienna, will start to life, and their dead cast off the shrouds of death, and march to the judgment-seat. And *thou*, too, my brother, my sister, and *I*, too, shall be there. We must meet again; you, to answer for the use you have made of the appeals you have heard; and I, to answer for the honesty and faithfulness with which I have preached to you. Oh, what happiness, if I should meet there thousands to whom the gospel, as delivered from my lips, has been the savour of life! And, on the other hand, how unspeakably dreadful, if I should see there those with whom I have taken sweet counsel, but who have had the name of Christianity without its power; and be constrained to hear that awful *farewell*, which will be the knell of a separation to last throughout eternity! What a separation! what a loss!—a *lost soul!* We can scarcely conceive of its awful import: and yet nothing is more common; not because there is not efficacy in a Saviour's blood, or welcome in God, but because men are determined to gratify their lusts, and expend them on a world that is quickly passing away.

Did we not read, the other day, of a great leader in the political world, (whether right or wrong in politics, it is not for the pulpit

to pronounce,) who last Sunday was in as good health as any of us to-day, full of hope, of promise, of renown? He walked out on his journey perfectly well; in *one instant* his body was a cold, untenanted ruin, and his soul stood before the judgment-seat of God. It is not *he*, or *she*, but "*we* must all appear before the judgment-seat of Christ."

A lost soul! I have no words of my own with which to describe it: a loss that can never be repaired. My money, my estate, I may lose and retrieve; but if I lose my soul there is *no* reparation. If I lose my sight, I may get some compensation by a more keen and delicate sense of touch; but if I lose my soul, there is no compensation.

A *lost soul!* Robert Hall alone could and did describe it. "What, if it be lawful to indulge such a thought, what would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle? or, could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to vail his light, and the moon her brightness; to cover the ocean with mourning, and the heavens with sackcloth? or, were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the extent and magnitude of such a catastrophe?" And yet it is true of every unregenerate man, that "except ye repent, ye shall likewise perish." Such will be the assembly at the judgment-seat of Christ; all that have lived, breathed, and played their part on the stage of this world, shall be there; and Christ says, "My reward is with me, to give every man according as his work shall be."

Observe the term, "my *reward*." Great difficulty has been found in explaining this expression. By Roman Catholic divines, and those whose doctrines have that tendency, it has been stated, that it teaches that in certain suffering there is an expiatory power; that certain deeds are meritorious and gain a reward, and that all Christ does for us is to help us to do good works. I feel that the reasons that lead me to conclude there can be no merit in any thing man can do, are irresistible. I owe to God all that I can do, as my Creator; but more particularly as my

Redeemer, he claims my *perfect* obedience. I owe to God to love him with all my soul, and mind, and strength. If I have loved him without suspension, served him without faltering, and in every thought and action sought his glory, I have simply *done my duty*. To pay what we owe is not the merit, but duty. But our purest thoughts are tainted, according to God's own statement; the truest act of beneficence is mixed with sin; the night-shade of death mingles with the most beautiful bouquet we can offer; our holiest deeds are but splendid sins; and when we come to die, we can only bring our good deeds and our bad deeds to Jesus, and say, "O Lamb of God, that takest away the sins of the world, take away our sins." Again: whatever sympathy we feel with the holy and beautiful, whatever loyalty and devotedness to God, whatever grace and love are in our hearts, they are the inspiration of God, and therefore cannot be any merit of ours; our sins are our own, and they shame us; our good deeds are not our own, therefore they cannot honour us; we must bring both to the throne of grace, to be forgiven or restored.

Again: any action, to be meritorious, must not only be done *by* man and *of* himself, it must also not be due before it is performed; it must be done by man alone, so as to profit God. But when we have done all, we are unprofitable servants; our goodness extendeth not to Him.

In one word, the sentiment which has stood the test of a thousand years, is still true—"By the deeds of the law shall no flesh be justified in his sight."

Seeing, then, the judgment-day is a great and coming reality, and that you and I must render our account to God, may I not reasonably ask, What are the hopes on which you build? What is your standing? What preparation are we making for it now? Our life hangs upon a hair, so does His coming. The last great earthquake has begun, and its vibrations are felt from Paris to Frankfort, from Frankfort to Naples; whatever be the issue, they are sounds from the skies, reverberating upon the earth in solemn tones, "Prepare to meet thy God." If He who is to come quickly, come and find us absorbed in the things of the world, and careless about the things of eternity, what an awful scene, what a dreary prospect for us! I am speaking the true word of God,

when, in the prospect of the judgment-seat, I ask you to turn from all you have done and suffered as the ground of acceptance, for your good deeds can avail you nothing, to "the blood that cleanseth from all sin;" and to do all that is holy, and benevolent, and generous, being taught by the Holy Spirit, as the evidence and result of your acceptance. Thus, families so feeling and united and affectionate here, instead of being severed at the last day, the one to stand at the right hand and the other at the left of the throne, shall be made yet more united, affectionate, and beautiful, ever rejoicing before the throne of God and the Lamb.

LECTURE XXIII.

THE GREAT WHITE THRONE.

"Behold, I come quickly: and my reward is with me, to give every man according as his work shall be."—*Revelation* xxii. 12.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—*Revelation* xx. 11–15.

I THINK I do not misapprehend the meaning of the passages I have read, when I assume that the 12th verse of chapter xxii. describes the judgment of the saints of God, and of these alone; and that chapter xx. 10 describes the judgment of unbelievers, or those who are found not to be the people of God. The first passage describes the destiny of those who are in the Lamb's book of life. The second contains the doom of those whose names were not found in the Lamb's book of life. The first is a statement of the rewards of the righteous; the second, of the judgments on the unrighteous. In my last discourse upon the former, I showed you that we have many premonitory warnings of a future judgment; that the certainty of a future judgment arises from the existence of a God, the existence of a law, the necessity of obedience to that law—rewards, penalties, decisions. I showed you that we have another premonition or preintimation of a judgment, in the existence of conscience. It is the inferior court that points upward to a superior one, by its very existence; and, as it reasons of righteousness, temperance, and judgment, it warns us of that day when these things shall be taken open and

exact cognizance of. The judgment-day is clearly predicted in the Old-Testament Scriptures. "He cometh to judge the earth." "He shall judge the world in righteousness." The day is fixed: "For that he hath appointed a day in which he will judge the world in righteousness." He will take cognizance in that day of all the actions of men: he will bring every work into judgment, and every secret thing, whether it be good or bad. That judgment shall be universal: "Before him shall be gathered all nations, and he shall separate them one from another." We read that believers shall stand in the judgment, to receive rewards, in the language of the first text, according to *their* works; and that those who are not found in the Lamb's book of life shall also receive judgment, and be rewarded according to their works. This judgment shall be administered by Christ. "The Father judgeth no man, but hath committed all judgment to the Son." Again: "To the Son he hath given authority to be the judge of quick and dead." Again, in Acts: "Christ, who is ordained of God to be the Judge of quick and dead." Again, in 2 Cor.: "We must all appear before the judgment-seat of Christ." I have argued from this that Christ is God; for if God be not on the throne of judgment, where can he then be? If there be a throne that demands the presence of a God, it is that throne. If there be a scrutiny that necessitates the exercise of omniscience, it is the scrutiny of that day. If the sentence then to be pronounced is to carry glorious prospects in the one direction for ever, and consuming and unending judgments in the other, it seems absolutely required by the momentous nature of the sentence, that a God should pronounce it. Christ is God, and "we believe that he will come to be our judge." I have described the persons to be judged. These are said, in chapter xx., to be "small and great." We must all—you and I, whatever be our country, our circumstances, our rank, our character, our condition—we must all appear to receive sentence according to the deeds done in our body. But we now come to consider the expression, "to reward every man according to his works." Some persons belonging to the Romish communion have built upon this idea, that there is absolute merit inherent in our works; that all that Christ does for us is to help us to do good works, which, without

him, we could not do; and that those good works will be the grounds of our acquittal at the judgment-seat of Christ. But this is impossible. We owe to God every feeling of love, of purity, of loyalty, of holiness, which we ever felt; and therefore there can be no merit in aught we feel or do. When a man pays his debts, he does his duty merely, he does not create a fund of merit, or lay his creditor under obligations. Our purest thoughts, however, are tainted, and our best deeds mingled with alloy, and both need to be forgiven; and therefore they cannot, surely, deserve to be rewarded. Besides, whatever love we cherish—whatever sympathy with the true, the beautiful, and the holy, we feel—whatever loyalty we reciprocate—whatever devotedness to God we show in our life, our conversation, and our conduct in the world, are all, not self-originated, but the inspirations of the Spirit of God. The fountain is not our own, and therefore its streams can have no merit. Our sins are our own, and they shame us: our virtues are not our own, and therefore they cannot purchase for us. We must bring all, our best and our worst things, to the throne of the heavenly grace, and ask frank forgiveness for them all, and acceptance for ourselves, only through the blood of Jesus. But, you say, still the word "reward" carries in popular apprehension the idea of merit. It has suggested to many that idea; does it really mean so? I answer, If happiness be the just and adequate reward of good works, then, of course, good works are properly meritorious in the sight of God. But if I show you that the word "reward," in Scripture, is used not in its strict sense, but in its loose or popular sense, then you will conclude with me, that it is not necessary to attach the idea of essential merit to the use of it by the Spirit of God. The word *buy*, for instance, is used in Scripture not in the sense of giving money as an equivalent; as in the following quotation: "Ho! every one that thirsteth, come ye to the waters; yea, come, *buy* wine and milk *without money* and *without price*." The merely popular and forensic use of the word means, to give so much money for so much goods; but it is obviously used by the Spirit of God to denote, more sensibly, the excellency of the things we receive; and, in order to detach from it the idea of equivalent, there are ever superadded to the words, "without

money and without price." We find the word "reward" used in the same way: thus it is said of Nebuchadnezzar and his army, that "Egypt shall be their reward." Again: "Ye shall receive the reward of the inheritance." But it is plain, from this last passage, that if heaven be an "inheritance," it cannot be a "reward," in the strict and literal sense of that term. We read in the final sentence, "Come, ye blessed of my Father, *inherit* the kingdom:" now this word *inherit* disposes of all idea of personal desert. For instance: a nobleman dies; his son is a profligate, but still he inherits his father's coronet, not because of any thing he has done or deserved, nor by any thing he has undone, but simply because he is the son, and therefore the legal heir of his father. So we receive heaven as the sons of God and joint-heirs of Christ, and not as the reward of any merit or excellence of ours. And so, in this passage, reward does not necessarily imply receiving that which our virtues have earned, or our merit procured. Other passages of Scripture justify this interpretation, and show that no idea of merit is implied. Scripture says, "By the deeds of the law shall no flesh be justified." And again, "A man is not justified by the works of the law, but by the faith of Christ." And again, "By grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." And again, "Who hath saved us and called us, not according to our works, but according to his own purpose and grace." And again, "Being justified by His grace, we are made heirs of God, according to the hope of eternal life." Thus, these and kindred passages clearly prove that there can be nothing of merit in us, entitling us to the joy and felicity of everlasting life. And yet, while Scripture thus distinctly puts good works away from any share in our title, and separates from them every thing like merit, in the judgment of God, it insists upon them, through all its books, in the most eloquent and earnest terms. Thus, "We are created in Christ Jesus unto good works;" again, "thoroughly furnished unto all good works;" again, "rich in good works;" again, "careful to maintain good works;" again, "prepared unto every good work;" so that we cannot fail to see perfectly consistent, what at first seems a contradiction—good works depreciated on the one page, and

inculcated on the next; dispensed with in one view, insisted upon in another; declared to be nothing in one chapter, and pronounced to be essential in the next. How do we explain this? The answer is plain: the exclusion of good works from one great doctrine of the gospel, does not imply the extinction of good works in the Christian character. The exclusion of all good works from our title to heaven, does not imply the extinction of all necessity for good works in our character and qualification for heaven. In other words, in the matter of justification, our own works must all be pronounced as filthy rags, utterly unavailing; whereas, in the matter of sanctification, they are the evidence of our growing fitness for the kingdom of heaven. It is as essential that the Spirit of God should make me fit for the company in which I am to spend eternity, as that the Son of God should impute to me his righteousness, and wash me from my sins, to entitle me to dwell in the presence of God and of the Lamb for ever. And, therefore, just with the same earnestness with which the inspired writers insist upon the absolute exclusion of all our good deeds from the matter of our justification, they insist upon the continual practice of all good works, as the exponent and evidence of our fitness or qualification for heaven. Some, however, have thought that there is one passage at least, in one of the gospels, which seems contradictory to the view which I have endeavoured to prove—namely, that which describes the young man who came to our Lord, and asked the question, "Good Master, what must I do to inherit eternal life?" Jesus said unto him, "Why callest thou me good? there is none good," in that absolute sense in which the Jews used it, "there is none good but God;" (and therefore, Jesus said, Your addressing to me the epithet good, is truly attributing to me the character of God.) "Thou knowest the commandments—Do not kill; Do not steal; Do not bear false witness; Honour thy father and thy mother." And he said, "All these things have I kept from my youth up." Perhaps he did not know his own heart well enough; but our Lord took him at his word; he said, "I will not now dispute that you have observed all these from your youth." "And Jesus beholding him, loved him, and said unto him, Yet one thing thou lackest: go thy way, sell whatsoever thou hast and

give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow me." You have observed most strictly the six commandments of the decalogue which refer to your conduct toward your neighbour. How do you treat the first four? Here is the turning point, where you are called upon to show your love to God. The whole law is summed up in two commandments; first, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" the next is, "Thou shalt love thy neighbour as thyself." The last you have done perfectly, you say; you are now called upon to show your obedience to the first. If you have succeeded in the first as you have triumphed in the last, you are a perfect character, and have a perfect title to the kingdom of heaven. "And when the young man heard that saying, he went away grieved, for he had great possessions." He could not sacrifice all for Christ's sake. In other words, he showed by this preference of the unrighteous mammon to the good God, that he had broken the law in the first and weightiest commandment, and therefore he could not deserve heaven by his own doings. Our Lord tested, in order to humble, the young man.

It is, then, the Scriptural doctrine, that while there is nothing of merit in the works performed by us, yet the rewards of glory will have a reference to those good works as done by believers. For it certainly cannot be without meaning, that we find almost every reference to the judgment-day implying the reward of works, and almost every statement of the apportionments of that day meted out according to the nature, the amount, the character, and the extent of those works. See that very beautiful passage —"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer and say unto him, Lord, when saw we thee an hungered, and fed thee?" and so on. "And these shall go into everlasting life." We have next the statement in my text, that, "He shall reward every man according to his works." We also know the declaration of our Lord, that

every one shall be rewarded according to his works. Then, we read in 2 John ii. 8, "Look to yourselves, that ye receive a full reward." Again, in Matt. x. 40, there is a clear intimation of the difference of reward: "He that receiveth you receiveth me; and he that receiveth me receiveth Him that sent me. He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Now notice the gradations: first, the reception of Christ is spoken of as being followed by the great reward; next, the reception of a prophet is followed by the enjoyment of a prophet's reward; then the reception to hospitality and homage of a righteous man is followed by a righteous man's reward; and lastly, the gift of a cup of cold water, given in the right spirit, and with the right motive, shall not be without its corresponding reward. Thus, there are degrees and grades of glory indicated here—there are diversities of reward: "one star differing from another star in glory;" each vessel full, but each vessel of capacity larger or less than the other. Now it seems to me that there is nothing legal in coming to the conclusion that the rewards of heaven will be proportioned to our attainments upon earth. True, love is the great motive constraining us to whatever things are pure and just and lovely; but because it is the great motive, it is not the exclusive one. Our Lord looks for the noblest allegiance and sacrifice as the fruits of love, but he fosters and stimulates the production of those fruits by the prospects of reward according to the attainments we have made. Union to Christ's body as a living member is our safety; but the place which we are to occupy in that body, a hand or a foot, is a place for which we depend, in some degree, upon the progress and perfection to which we have risen by grace. So, there are degrees of suffering among the damned; for the servant beaten with few stripes is the figure employed to denote a less degree of suffering; and one beaten with many stripes, is the figurative expression for a greater degree of suffering. In like manner, we conclude there are different degrees of joy, felicity,

and reward among the saved; and there are degrees of enjoyment differing according to the capacity of each vessel, and the fitness of each character for it.

Having closed my remarks upon this verse, I proceed to the consideration of that which contains a full description of that dread judgment which is to take place at the close of the millennial dispensation. First, it is plain that the great white throne is the judgment only of the lost, and has nothing to do, as far as I can gather, with the saved. We read here, that when Satan was bound for a thousand years, and his rule among the nations terminated, the New Jerusalem came down from heaven, the bride made herself ready for the Bridegroom—during which Millennium all this takes place. We read that at the very commencement of the Millennium the dead in Christ shall rise. "I saw thrones, and they sat upon them, and the souls of them that were beheaded for the testimony of Jesus," (*souls* being used in Scripture as *persons*—"wherein eight souls," i. e. eight persons, "were saved by water")—I saw the souls, i. e. the persons, "of them that were beheaded for the testimony of Jesus, and for the word of God; and they reigned and lived with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection," or, as it is literally translated, "The resurrection, that (great one,) the first." Now, then, we have set before us, first, Christ's glorious approach: we have then the resurrection of the pious dead, and the perfecting of the pious living, constituting together the inhabitants of the New Jerusalem, the perfect church, the bride adorned for the Bridegroom. We have next described, at the close of the Millennium, the last assize: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things that were written in the books, according to their works;"—that is, I conceive, the depraved according to the degrees of their depravity; just as the reward mentioned in chap. xxii., on which I have been commenting, signifies the admission of the pious into different degrees of glory

according to their attainments below. "And death and hell were cast into the lake of fire:" and then it is added, that "whosoever was not found written in the book of life, was cast into the lake of fire." Do you notice that there is not one word here intimating the presence of a single child of God as a subject of judgment, or the reward of one spiritual person? There is no expression in the whole of this remarkable passage, which indicates that a justified and sanctified one was there: there is not the least hint, even the most meagre, of the reward of heaven, of admission into glory, or of the reception of the inheritance. It speaks only of the depraved: it relates entirely to the lost: it describes only their doom; and therefore I believe that this is the last condemnation of the lost before an assembled universe, that it may be seen and felt through the whole intelligent creation of God, that nothing was left undone to recover them that Omnipotence could do, and that all their guilt was spontaneous, and all their responsibility their own; and the conviction that it is so will rest for ever upon themselves. I cannot, therefore, see that this judgment-throne has any thing to do with the people of God.

In the next place, this last judgment-throne will not be set for trial. There are very great popular misconceptions in this day. Many have an idea that there is to be a hearing of witnesses, the weighing of testimony, the judicial discussion of facts, and that the sentence will be judicially pronounced accordingly. I do not believe that this is to be the character of the last judgment. The instant a saint dies, that instant a blessing is pronounced upon his soul, and it blooms into a crown of glory and of beauty around his brow. The instant that a sinner dies, the brand is stamped upon his soul, and its corrosive punishment begins, and continues for ever. Our sentence is fixed at death, irrevocably: the present is the time of probation; but the instant that we die, there takes place the fixture of character: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he which is righteous, let him be righteous still; and he that is holy, let him be holy still." Holiness culminates in eternal happiness; sin sinks in eternal and illimitable misery. Therefore, this great white throne is not for trying, for testing, for examining, for hearing witnesses, but simply for proclaiming before an as-

sembled universe the justice, the love, the faithfulness, the mercy of God, in the condemnation of the lost—who were not murdered by others, but remain suicides themselves—as well as his love, his mercy, his faithfulness, his truth, in the acquittal of the righteous, who were pardoned, not from any thing in themselves, but only through the finished work of their Lord and Saviour Jesus Christ.

In the next place, we read that at this great assize there will be set a great white throne. I do not know that this is to be a literal throne; I do not know that these books will be literal books. I think it is the imagery of an earthly assize, employed to set forth the majesty of the last judgment. The thrones of iniquity are all overturned, and this is raised triumphantly upon their ruins. The thrones of kings are all dissolved and swept away, and this throne alone remains. The throne of grace has passed away. Sinners are not invited to this throne for mercy and for grace, but are commanded to attend to receive a righteous retribution. This throne is called the *great* white throne, because it is connected with the great God; a great judgment, a great eternity, and great results. It is spoken of as a *white* throne, as if to teach us that from it every sin shall be reflected, and on it every sinner shall read the righteousness of his own destruction. There is no rainbow round that, as there was round a previous throne described in the Apocalypse; there is no beseeching Father upon it, saying, "Be ye reconciled to me;" but whatever character death has left, and judgment finds, eternity shall fix irreversibly for ever.

We read, next, of Him that sat on it. I showed you in a previous discourse that this is Christ: "The Father judgeth no man; he hath committed all judgment unto the Son." What a change is here! He that hung upon the cross in shame, shall sit upon that throne in glory. He who was spit upon and buffeted, and of whom a whole city cried, "Away with him! away with him!" cometh in the clouds, "and every eye shall see him, and they that pierced him, and all flesh shall wail because of him."

We read, in the next place, that "from his face the earth and the heaven fled away, and there was found no place for them." I do not think that this means that the earth and heaven were

annihilated, for we read that a new heaven and a new earth had superseded, or taken the place of, the former heaven and the former earth; and, therefore, there was not a cessation of heaven and earth, strictly and materially so called. It seems to me that the expression is figurative; for we read in another chapter of this book, that "when the seventh trumpet sounded, the heaven departed as a scroll, and every mountain and island were removed out of their places." I showed you that this was not the extinction of this economy: it could not be so, for this economy still survives; and, according to the Apocalyptic narrative, survives the incidents described in that chapter. So we read again, that "every island fled away, and the mountains were not found;" and yet we read of the earth existing afterward. I think, therefore, that the meaning of this passage is, that a great moral change will take place among the population that surround the throne; that all social, political, and mundane distinctions shall cease; that whatever was conventional, in the way of distinction, between man and man—palaces, and halls, and thrones, and sceptres, and coronets, and money—all human glory, and all human wisdom; all the heights of ambition, all the depths of depression—all shall be expunged and swept away; and man shall stand before that throne, shivering in the prospect of a terrible retribution, with nothing upon him but his great and awful responsibility before God.

At that throne "were gathered small and great." The servant was there, and his master too; the subject was there, and the sovereign that governed him too. The meanest slave and the mightiest monarch shall be there: the greatest king shall leap from his tomb as quickly and as obediently as the poorest peasant who was buried by the wayside. Obscurity shall not vail the little; greatness shall not exempt the noble. The small and the great shall be there.

In the next place, "books were opened." These books, as I have said, are not literal books; but they may be regarded as samples or types of great and profitable realities. There may be no literal volume, but yet all the past transactions of seven thousand years shall be brought as vividly before the eyes of the

assembled multitude, as if read by them, or pronounced in their hearing.

The first book we may suppose to be opened will be the book of *Providence;* the first leaf in that book will be our birth. Born in a land of Bibles, of pious parents; having received Christian education; placed within reach of holy influences; having sat for years under the teaching of a pious and devoted minister; had great talents, splendid opportunities; read good books; in short, having every thing done for us that a gracious God could possibly do—shall all be set against our names in this dread book. And recorded also in it will be the opportunities we have lost, the sins we have done, and the mercies we have trodden under foot, the grace we have undervalued; and all these shall start in flames, and flash in the face of every guilty criminal, the prospect of a speedy, eternal, and righteous condemnation.

The next book which we may conceive to be opened at that day, will be the book of *Conscience.* That book receives every day a fresh impression in its successive leaves. In the case of the young, only a few of its leaves have been turned; in the case of those who have one foot in the grave, and the other on its margin, all its leaves have been nearly turned over; and as each leaf is laid at night with the rest, and sealed, it has engraved upon that closed page the deeds that have been done in the day, the thoughts that have been thought, the affections and feelings that have been felt, whether they have been good or evil. You can silence it now; you can almost drive it into quiet now; and if you fail to drive it, you can drug it into quiet; but at that day each leaf will be unrolled in succession; the opiate stupor in which we now keep it will then be dissolved; there will be no opera to excite you, no playhouse to charm away the corrosive thoughts that conscience sometimes creates within you; and I believe the most awful spectacle in God's mighty universe will be, the conscience of a lost soul unfolded and laid bare in that terrible light that has no shadow, and before that dread tribunal at which there is no forgiveness, and from which there is no appeal. My dear brethren, never trifle with conscience; when it rebukes you, it is a tone from the very lips of God; when it tells you, "Do it not," it is the echo of God's command in heaven—"Do it

not." With all its disease, its weakness, and its susceptibility of stupor, conscience is still a living power; and many a one in this assembly knows that many a time he has lain down in his bed, and conscience, corroded within him, has created a fever that no drug, or opiates, or physicians in the world could remove. Better have cholera, and typhus fever, and earth's worst torments, than the corrosive sore of a guilty conscience, uncleansed, unforgiven, unsanctified, unsealed by God.

The next book that will be opened at that day will be the book of *God's Law*. "They," says the apostle, "that were under the law shall be tried by the law." And what does the law say? "The soul that sinneth, it shall die." My dear friends, this is not an obsolete truth. It is not the temporary law of a provisional economy that has passed away; it is as true at this moment as that there is a God in heaven, that "the soul that sinneth, it shall die." "The wages of sin is death." Christ does not destroy the truth of this sentiment; on the contrary, he treats it as unchangeable; he takes your place, and suffers and dies for you, and delivers you from the curse, in order that, justified by him, you may have peace and happiness with God, while the rescripts of Sinai remain. That law, then, that many have thought to be justified by—that law that many said they could keep, in all its requirements, from their youth upward—will judge them at the last day.

The book of the *Law of Nature* will also be opened. I believe the heathen will be tried, not by a gospel which they never heard, nor by a law which they do not know, "but by that law which is in their consciences, either accusing or else excusing them." I dare not pronounce that all the heathen will be lost: I have no business to pronounce the doom of any nation, or tribe, or kindred, or tongue whatever. The pulpit is not the great white throne: it is the porch of the throne of grace. We are here, not to determine men's destiny hereafter, but to preach salvation to men's souls now. "Now is the accepted time, and the day of salvation." But I have no reason to conclude that all the heathen will be lost: I have no right to conclude any thing upon the subject. Our business is to go and preach the gospel to every nation under heaven: this is our duty; and God will settle, on

principles of everlasting truth and goodness, wisely, and mercifully, and well, their eternal destiny. The heathen, then, I say, will see the book of nature opened, and by it they will be tried; and the apostle says, that when tried by it they cannot stand. Whether there be any plan by which the provisions of the gospel may reach them, I cannot say.

There will be opened, too, the book of the *Gospel;* and I believe that this book, next to that of *conscience*, will be the most awful that is opened in the hearing of the lost. They will hear, standing before the judgment-throne, the echoes of those invitations which were addressed to them, but which they wilfully and criminally spurned away. They will then have their miseries increased by the recollection of that faithful sermon preached on one occasion; that startling appeal preached on another; that solemn warning which they despised; that earnest and pressing invitation that was addressed to them without producing any effect; they will hear—and here will be the most awful foretaste of the curse—they will hear those words from Him that sits upon the throne: "O Jerusalem! Jerusalem!"—professing church of the Most High—"how often would I have gathered thy children as a hen gathereth her brood under her wings, and ye would not!" And the recollection of this "would not" will be the first pang of that worm that never dies—the first spark of that fire that is never quenched, for ever and ever. My dear friends, if you hear the gospel in this place, and are resolved not to accept it and love it, pray leave this scene of responsibility—pray do not continue here any longer. It is the most awful position that human beings can occupy, to hear God speaking by his word and by his ministers—to hear of their responsibilities and duties—of God's offered mercy and ready pardon—and yet turn their backs upon him that speaks to them: "We will not have thee to reign over us." My dear friends, there is no such thing as escaping from the house of God this evening neutral. You cannot divest yourselves of the responsibilities you have incurred by being here this night, any more than you can divest yourselves of your immortality. What you have heard to-night must rise to acquit you, or judge you at the last day. You need to be stirred up. There is nothing, my dear

friends, so true as this fact, that habit accustoms us to every thing. Persons who have been ill for twenty years, sometimes become so accustomed to pain as to grow almost insensible to it. Persons may get so accustomed to darkness, that they do not feel their bereavement. While most men, if placed beside a waterfall, would be kept awake all night, those that have slept beside it for years will sleep sweetly all night long. And many sit under the gospel, and hear great and all-important and eternal truths, and will go away, just as many of you will go away tonight, criticising the sermon, commending or caricaturing the preacher, but untouched, unmoved by truths that, however simply expressed, ought to electrify their very natures, and make men's hearts thrill alternately with fear, and joy, and hope.

Let me tell you, that when this book of the gospel is opened, it will remind many—alas! too many—of lost opportunities, of despised mercies; and that terrible word, "Ye will not," shall be heard and re-echoed for ever. Every wicked act that a wicked man does, projects a shadow that extends into an eternal hell. Hell will be like the whispering-gallery of eternity: words of wickedness and deeds of darkness said and done here, shall be echoed and re-echoed in crashes of thunder for ever. I need not a material fire, or a living worm, to be the misery of the lost. Guilt, left alone, would people infinitude with spectres, and create endless torment. Solitary punishment in this world is found to prove to the criminal an intolerable punishment: it has been known to deprive him of mind, and leave him a piteous maniac. Try, if possible, to conceive what that tremendous solitude must be, where the soul shall be turned in upon itself, to recollect nothing but its sins, and to have nothing before it but despair, with no sound of mercy to break upon it, no rainbow of coming escape to girdle it with glorious hope.

But, my dear friends, I forget we are not now before the great white throne: we are here at the foot of God's throne of grace. Come, then, and let us "go boldly to the throne of the heavenly grace, that we may obtain mercy, and find grace to help in time of need."

And this leads me to notice that there is another book opened there—the book of *Life*. Now, this might seem at first to imply,

that God's people will be there, and not the guilty only; but if we look at what is said of it, we shall see that they will not be there. This book was opened, not to ascertain the names of those that were in it, but the names of those who were not in it; for it is not said, "Whosoever was found written in it was saved," but "Whosoever was *not* found written in the book of life was lost;" they shall be excluded, because they have unfitted themselves for its eternal and glorious reward.

And we read that at that day "the sea shall give up the dead that are in it." I think it is a fact known to every classic scholar, that the ancient Greeks and Romans looked upon drowning as the most awful of all deaths: we notice in Horace, and many of the Latin poets, reference to drowned men, and they always speak of them as of men who had no hope of ever being admitted to the Elysian plains. They believed that drowning was a special judgment of God, and that those who were drowned would never rise again or live again. Here it is stated, that "the sea gave up the dead that were in it." They that were a thousand fathoms deep shall hear amid the chimes of the ocean's waves this voice, "Arise, ye dead, and come to judgment." They whose requiem has been the sound of the sea waves—they whose bodies have been devoured by its fierce and untamed tenantry—shall rise again, and particle shall come to particle, and limb to limb, and the body that sank shall be the very body that shall rise and join the soul, and stand before that throne.

"And death and hell gave up the dead that were in them." Death is represented as the keeper of his prisoners: hell is a wrong translation: the word is *Hades;* which means separation from the body, when the Spirit of God does not state whether the separated soul has gone to heaven or hell; i. e. it remains, in happiness or misery, separate from the body, waiting for its full happiness or its full misery, when it shall be rejoined to the body. It says that death gave up his dead; and so Hades, or the place of separate spirits (not a third place, but heaven or hell, where souls are without the body,) gave up the dead that were in it; and when this was done, Hades, or the state of separation of soul and body, is extinguished for ever, and death, the last enemy, is cast into Gehenna, or the lake of fire.

Thus earth shall close, as earth began—with paradise; thus man shall be cherished of God at the close, as he was cherished of God at the beginning; thus man shall have dominion over all, for Christ shall reign until he has put all things under his footstool; and the end cometh, when he shall deliver up the kingdom to God and the Father, and absolute Deity, as distinguished from Christ, shall be all in all.

My dear friend, will you be at the first judgment, to receive the reward of the righteous, or at the last, to hear the curse of the lost? I say it solemnly—I say it with every recollection of the sovereignty of God and the helplessness of man—it rests with you. True, you cannot change your heart—true, you cannot grasp the Saviour in your own strength; but this you can do—you can pray to the Saviour—you can appeal to him. "Fear not him that can kill the body, but fear him that can kill both body and soul in hell." But I will not appeal to you on such motives. Let me tell you, the great God has suffered that we might be saved; he hung upon a cross and bled for us that we might not die. Can you fail to love him who so loved you? Are you not prepared to say—not from the fear of the penalties of the damned, nor from the prospects of the joys of the blessed, but because God so loved me that he retrieved me from my sin, snatched me as a brand from the burning, and made me a son and a joint-heir with Christ—I do feel, and I will feel, and, by the grace of God, I will show, that I cannot but love him who so loved me, and that no sacrifice can be too great to testify my loyalty, devotedness, and love to him who is all my righteousness, my salvation, and all my desire.

LECTURE XXIV.

THE DIVINITY OF CHRIST.

"I am Alpha and Omega, the beginning and the end, the first and the last." —*Revelation* xxii. 13.

I HAVE only one object in selecting this text as the subject of discourse, and that is to show Christians the reason on which they conclude that He who assumes these attributes is God; and to lead those, if any such should be present, who do not see that it is so, at least to pause—and if to pause, it may be to come to a better and a truer conclusion. I hold that the words here used, "I am Alpha and Omega, the beginning and the end, the first and the last," are an assumption of deity; and it seems to me plain that He who said so, either rightfully claims the attributes of God, or was guilty of blasphemy. In taking this, I shall have little in the way of argument to adduce; it will be simply texts. I do not suppose that Christians need to be convinced; they feel that Christ is God; but they will need to be reminded of the grounds on which so important a truth in our creed reposes. "I am Alpha and Omega, the first and the last, the beginning and the end;" that is, "I am God over all, blessed for evermore." Let me now ask your attention, then, to the following simple statement and comparison of texts, and see if our blessed Lord be not distinctly declared in Scripture to be, what we believe him to be, "God over all, blessed for evermore." We read in Isaiah xl. 3, "The voice of one crying in the wilderness, Prepare ye the way of the Lord." The word "Lord," there, is Jehovah; in the corresponding passage in the Gospel of Matthew, (iii. 3,) it is said of St. John Baptist, "This is he of whom it was spoken by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." Now, recollect that the being of whom it is predicted in the prophesy

that he should have his way prepared is called Jehovah; the whole passage, the relative position, and name and personal dignity, are ascribed and applied to Christ in the Gospel. Either the evangelist misquoted and misinterpreted the prophecy, which we cannot admit, or he believed, what Isaiah proclaims, that Jesus Christ is Jehovah the Lord of hosts.

Again, in Ps. xxiv. 10: "Who is this King of glory? The Lord of hosts, he is the King of glory." Compare with this 1 Cor. iii. 9: "They crucified the Lord of glory." In the Psalm we have the distinct statement, that the Lord of hosts, i.e. Jehovah, the name that a Jew would give to none but to essential godhead, is the King of glory; and in the Epistle to the Corinthians we have the apostle expressly declaring that this King of glory, or Jehovah, is the Lord Jesus Christ. In Isaiah xliv. 6: "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God." Then read the words of my text perfectly parallel to it, "I am Alpha and Omega, the beginning and the end, the first and the last." We thus see the Lord Jesus Christ in the Apocalypse assuming that he is the same as the Lord of hosts,—the same attributes, the same dignity, the same glory, are His; I must, therefore, conclude, either that Jesus assumed to be what he was not—and if so, all Christianity falls to pieces like a rope of sand, without cohesion or consistency—or else that he is the Lord of hosts, and that he proclaimed himself rightfully, and, to us, most preciously to be so.

Malachi iii. 1: "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in." Luke ii. 27: "Christ came by the Spirit," who inspired the prophecy, "into the temple:" "the Lord whom ye seek, shall suddenly come to his temple;" and Simeon, who was waiting for the consolation of Israel, i.e. looking for it according to the prophecy, said, "Lord, now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation." Simeon and Anna had read the promise in Malachi; they believed and knew, as every Jew knew, that that promise referred to deity; they took that promise, turned it into

prayer, and applied it to Jesus Christ; and we have Simeon and Anna, as well as the apostles, testifying that Jesus Christ is the Lord of hosts.

In Joel ii. 32: "And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered:" the word "to call on" there, is "to invoke," "to call on in worship." In 1 Cor. i. 2: "Grace be to all them that call on the name of Jesus Christ our Lord, both theirs and ours."

In Ps. cii. 25–27: "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end." Such is the language applied in that Psalm to Jehovah: then the apostle Paul, in Heb. i. 10–12, thus applies these the works of deity, and of deity alone, to our Lord Jesus Christ:—"But unto the Son he saith, Thy throne, O God, is for ever and ever:" "Thou, Lord," addressing Christ, "in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

Again, in Ps. lxxviii. 56: "They tempted and provoked" (in the wilderness) "the most high God." In 1 Cor. x. 9: "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." Do you not see that the Being who was tempted in the desert was the most high God? and do you not see also that the apostle Paul declares that that most high God was the Lord Jesus Christ, whom they tempted in the wilderness? Again, in Isaiah vi. we have the record of that sublime and glorious vision in which the prophet saw "the Lord sitting upon a throne high and lifted up, and his train filled the temple: above it stood the seraphim, and each had six wings: and one cried unto another, and said, Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory." Now, notice how the evangelist John views these very words, which he quotes from Isaiah—words that involve the worship and the praise of the Supreme Jehovah, and

which he refers to Jesus Christ, where he says, "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." What am I then to conclude from this, but that if the evangelist be, what we believe him to be, an infallible commentator upon infallible prophecy; he sees in that prophecy a glorious manifestation of the Lord Jesus, and in his gospel thus distinctly and unequivocally pronounces Jesus to be God? I must again conclude, either that the evangelist John erred, as I said of the evangelist Matthew, and that therefore their writings are not inspired, or that Jesus Christ is God, what they do not hesitate distinctly to declare.

Again, in Isa. viii. 13, 14: "Sanctify the Lord of hosts himself; and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and rock of offence." Now compare with this passage 1 Pet. ii. 7: "The stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence;" quoting the very words which refer to the Supreme God, and applying them to Jesus Christ. Again, Isa. xliii. 11: "I, even I, am the Lord, and beside me there is no Saviour." Compare with 2 Pet. iii. 18: "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." God says, "I am, and beside me there is no Saviour;" Christ says that he is the Saviour, and, by fair and honest inference, "I am that I am." Again: Rev. xxii. 6: "The Lord God of the holy prophets sent his angel to show unto his servants the things that must shortly be done:" and in ver. 16: "I Jesus have sent mine angel to testify unto you these things in the churches." The same sender; and therefore the Lord God that sent his angel is Jesus Christ our Saviour. John iii. 29: "He that hath the bride is the bridegroom." Isa. liv. 5: "Thy Maker is thy husband; the Lord of hosts is his name."

After comparing these passages, let me quote two or three more as in themselves express and decided proofs of this point. I am not supposing that any Christian in this assembly believes that Christ is not God—far from it. Nor am I endeavouring to convince a Christian mind that Christ is God: I might as well

try to convince him that the Father is God; but I am showing him that the great truth he holds so dear is not picked up merely as an incidental expression here and there, but that it spreads through, and pervades, and gives its tone, its life, its energy, to every doctrine of Christianity, to every text in the word of God. And if there should be those present who impugn this doctrine, or believe it not to be true, from my heart I pity them: they are in a worse condition than the Israelites at the base of Mount Sinai: the only wonder to me is that they do not tremble: they have got indeed a clearer revelation of a holy law, but they have no greater strength to obey it: they have got a clearer intimation of what God requires, and they have no increased power to comply with it.

The first passage to which I will refer you is John xx. 28: "Then answered Thomas and said," (to Jesus,) "My Lord and my God." Jesus accepted it, he acquiesced in it as his true and proper attribute; an angel repudiated, and Peter and Paul deprecated similar worship offered to them. Rom. ix. 5: "Of whom as concerning the flesh Christ came, who is over all, God blessed for ever." Again, Tit. ii. 13, this passage stands in our version: "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." But this is, as every scholar knows, utterly incorrect: the right rendering is, "Looking for that blessed hope, the glorious appearing of Jesus Christ our great God and Saviour." So Jude 4: "Denying the only Lord God our Saviour Jesus Christ." 2 Cor. v. 19: "God, in Christ, reconciling the world unto himself." 2 Tim. iv. 1: "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead." 2 Cor. v. 20: "We are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Again, 1 John v. 20: "We are in him that is true, even in his Son Jesus Christ. This" (this last-mentioned person, *οὗτος*) "is the true God, and eternal life." And what makes it more remarkable is, that immediately after the apostle has said in such unequivocal terms that Jesus Christ is "the true God, and eternal life," he adds the caution, "Little children, keep yourselves from idols." One would have supposed that there was a direct

sanction for idolatry conveyed in these words, if Christ were not, as declared to be, the true God, and eternal life. Col. ii. 8: "In Christ dwelleth all the fulness of the godhead bodily." An infinite capacity can alone comprehend the infinite fulness. Isa. ix. 6: "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God." John iii. 16: "God so loved," &c. Eph. v. 25: "Christ loved the church, and gave himself for it." If Christ were not God, this would be blasphemy. Eph. iv. 32: "Forgiving one another, even as God for Christ's sake hath forgiven you." Col. iii. 13: "Forbearing one another, and forgiving one another: even as Christ forgave you, so also do ye." "Who can forgive sins but God only?" In the one passage it is God who forgives us, in the other it is Christ: the terms therefore are convertible, and Christ is God. John vi. 38: "I came down from heaven, not to do mine own will, but the will of him that sent me." Matt. viii. 2: "There came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. Jesus put forth his hand, and touched him, saying, I will; be thou clean." His will and the will of the Father were one. John i. 8: "No man hath seen the Father at any time." John xiv. 8: "Philip said unto him, Lord, show us the Father, and it sufficeth us. Jesus said unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father." Again, Jude 24: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory." Eph. v. 27: "That he might present us to himself a glorious church:" and therefore it is Christ who is spoken of in both passages. Eph. iii. 2: "The dispensation of the grace of God which was given; how that by revelation he made known unto me the mystery." Gal. i. 1, 2: "I neither received it of man, neither was I taught it; but by the revelation of Jesus Christ." 1 Kings viii. 39: "Thou, even thou only, knowest the hearts of the children of men." Rev. ii. 23: "All the churches shall know that I am he that searcheth the reins and the hearts." 2 Pet. ii. 4: "Exceeding great and precious promises, that by these ye might be partakers of the divine nature." Heb. iii. 14:

"We are made partakers of Christ," the divine nature, "if we hold the beginning of our confidence," i. e. in his promises, "steadfast unto the end."

Paul says, in Heb. vi.: "God sware by himself, because he could swear by no greater." Compare with this Isa. xlv. 23: "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." Then, Rom. xiv. 10: "We shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue confess to God." Showing that it is Christ who swears, and swears by himself, because he could swear by no greater.

Psalm lxviii. 18: "Thou hast ascended up on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." Eph. iv. 8: "When he" (speaking of Christ) "ascended up on high, he led captivity captive, and gave gifts unto men." Zech. xii. 10: "In that day, saith the Lord, they shall look on me whom they have pierced." John xix. 27: "They shall look on him" (i. e. Christ) "whom they have pierced." Phil. i. 10: "That ye may be sincere and without offence, till the day of Christ." 2 Pet. iii. 12: "Looking for and hastening unto the coming of the day of God." Isa. xl. 10: "Behold, Jehovah shall come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him." Rev. xxii. 12: "Behold, I come quickly, and my reward is with me." John i. 3: "All things were made by him, and without him was not any thing made that was made."

I am aware that Socinians treat that chapter in a most unceremonious way: they see that, if it be true, it plainly proves the deity of Christ; and therefore they slice it out. The Roman Catholic lays God's words upon the church's tradition, and cuts, and squares, and shortens, and lengthens it according to the standard which he has laid down. The Socinian, or, as he is called, the Unitarian, or Arian, (differing in degrees, but agreeing in one great point,) again adapts God's word to his own reason: wherever his own reason understands, there he says God's word

is to be held true; wherever his reason fails to comprehend, there he says God's word is wrong: that is to say, they measure the infinite by the finite. They say that because they cannot fathom the depths of the infinite, and span the breadth of the eternal, that therefore the infinite and the eternal do not exist. Can any thing be more absurd? Let them take care lest they come, as I shall show you they do come, under the guilt of one or other of these two parties, in the sentence at the close of this book—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

I do not speak of these parties in language fitted at all to irritate them. I do not mean it to be so; I wish only to speak faithfully the truth: and it is because I love their souls, and would do them good, that I speak the truth, and the whole truth; and when one speaks the truth, it need not be prefaced by an apology: it does not require it: falsehood may require the introduction of an apology; truth needs to be, and must be, stated in all its grandeur and simplicity, and we must then leave the issue to God. But those Socinians who take this part of Scripture to be any thing worth, say that in this passage which states that the worlds were made by him, the word signifies not literal worlds, but dispensations; the dispensations were made by him. But it happens that the word used is not *οἰκονομία*, dispensation, but *κόσμος*, which is applied always to the material world. But, suppose the meaning of it to be, that the dispensations of the law of Levi, and of the gospel, were by Christ, would this make Christ not appear to be God? It seems to me that by making Christ the author of the gospel, you make him greater, if possible, than if you concede that he was the author of creation. You lift him from the throne of the Creator, only to place him on the yet higher, if possible, throne of the Redeemer. And if you say that he made the dispensations, that he is the author of all their blessings, it is only to arrive at the same great result, which is inevitable, as it seems to me, that Christ Jesus is "God over all, blessed for ever more."

There is another passage which appears to me explicit upon

this point. Phil. ii. 5: "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but took upon him the form of a servant." The word used is μορφὴ, "form." Did Christ actually assume the form of a servant? He tells us that he did so. Well, then, if he took the form of a servant—and that means that he did really and truly become so—then we must conclude that in the previous clause, the "form of God," implies that he was really and truly God.

In other passages divine power is ascribed to Christ. Who can it be but God of whom the apostle writes, Phil. iii. 21: "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself." Christ is here spoken of as the author of the resurrection—as the regenerator of this mortal frame—as making it like his own glorious body. Eternity is ascribed to Christ: "Glorify me," he says to his Father, "with thine own self, with the glory which I had with thee before the world was." Divine honour and worship are ascribed to Christ: "That all men should honour the Son, even as they honour the Father." And again: "Let all the angels of God worship him." In Acts vii. 29: "They stoned Stephen, calling upon" (invocating in worship) "Jesus Christ, and saying, Lord Jesus, receive my spirit."

Now then, is it possible to come to any other conclusion from this simple comparison of Scripture than this, that the ancient, the apostolic doctrine, the doctrine of our evangelical church, is the declaration of the Bible, that Jesus Christ is God over all, blessed for ever more? But, I say, if there be any truth in the great doctrines of Christianity, it follows that Christ is God. Grant me the atonement, and I can prove that Christ is God. Grant me the propitiation for sins, and it follows that Christ must be God. God is infinitely holy, man is infinitely sinful; the two parties are rent and torn asunder: who shall unite the infinitely remote holy God, and the infinitely lost unholy creature? Can a Socinian Christ do it? will a mere arm of flesh be able to do it? It is a chasm which the wings of human love cannot cross; which the feet of human devotedness cannot wade. God alone

can span the tremendous chasm, and bring God and man into one, so of twain making one. Again, if you grant me the atonement, he who makes the atonement must be able to make reparation for the violation of that law which we have broken. If God should show mercy without an atonement, then where would be his justice, his holiness, or his truth? And he who makes reparation must be able to fathom the depths of the fall, the intensity of the guilt, the terrible nature of the crime. But who has a right idea of sin but God? and none but he who by his omniscience knows what sin is, can by his omnipotence give an adequate atonement or reparation.

I notice in the next place, that he who made the atonement must be able, not only to atone for sin, but also to alter the moral condition of the sinner. It is not enough that I should be forgiven by Christ if he were able to do so, but I must also be renewed by Christ. He who expiates the guilt of my sin must also be able to extirpate the power of sin within me: but none but God can change my heart, and none but God can forgive my sins. Jesus Christ, therefore, must be God. But if we observe the transcendent nature of the blessing bequeathed to us in Christ's blood, we shall find that if Christ be not God, the whole gospel is suited to make me love him, and idolatrously worship him, and trust in him as God. Suppose, for instance, a son has played the prodigal, and has left his father's roof, his inheritance, all he had, and all he hoped for. The father refuses to have any thing to do with him: the servant in the father's house raises by intense labour, and at the greatest personal sacrifice, every penny that he can command, and goes and pays the debt which the son has incurred, and for which he lies in prison, and thereby extricates him: on whom will the son's gratitude concentrate? Not certainly on his father, for his father left him to die in prison, but upon the servant; and that servant will have all the gratitude and love and reverence of that son. If our Lord Jesus Christ has come from heaven, and if he has died for me, drunk my bitter cup, exhausted my wo, expiated my sin, taken upon himself the pangs and agonies that would have consumed and corroded my heart for ever: then I must look upon him as my greatest benefactor, and love, revere, and adore him

with my whole heart; and, if he be not God, he must occupy the place which God claims, and I must love him with all my heart, and with all my mind, and with all my soul, and with all my strength. Grand me the atonement, and I contend that none but God in our nature was at liberty to make the atonement. Suppose Christ were a mere creature, a high, holy, pure, and perfect creature, by all the laws of God's moral government, so far as we know them, it would have been wrong to make such a holy and innocent creature suffer for those who were sinful and guilty. What is the law of the universe? It is that "holiness is happiness;" and it is so in every instance. But if a holy creature had been made a victim, the law would have been reversed, for there would have occurred the spectacle of this holy creature made an unhappy sufferer. And, in the next place, no creature is at liberty to give his life as a sacrifice. The creature who would submit to be sacrificed for others unbidden, as bidden he could not be, would be a suicide. My life is not my own. I have no power to lay it down nor to take it up. It is forfeited by sin, and I can only give it up when God requires it: I cannot voluntarily surrender it. I hold, therefore, that none but God in our nature could make the atonement, because none but God could be the innocent substitute for the guilty. And none but God in our nature could make the atonement, because none but he could voluntarily lay his life down, and take it voluntarily again.

And, in the next place, we infer from all that I have quoted, that if Christ be not God, the whole language of the New Testament is fitted to make men idolaters. Just look at it in this broad, popular, comprehensive light. Read such texts as I have read—in which he is spoken of as giving pastors to the church, redeeming it by his blood, purifying it by his spirit, presenting the church to himself: his name is wonderful, as the object of our trust, as the ground of our salvation, our all and in all, in whom we are to glory, and in him alone—if Christ be not God, the whole tenor of this language is fitted to mislead, and to make men worship the creature instead of the Creator.

But we know, my dear friends, and rejoice to know, that Christ is indeed God over all, blessed for evermore. If he be

not God, we have no glorious sacrifice, no atoning ransom, we have only a second edition of Sinai—Sinai in greater brilliancy, its thunders with greater power, its lightnings with greater force. But what I need is not to have a holier law than that which the ten commandments contain, for the law I have is beyond my reach. I see that my nature cannot obey it, and if you give me a purer law, you only plunge me in deeper despair. If a man has lost the use of his limbs, and is lying by the wayside, what is the use of going to that lame man, and saying to him, That is the road to London? What he wants first is the use of his limbs, and then he will ask the way to London. What is the use of saying to a dead man, Here is bread to eat, or wine with which to be refreshed, when he has no power to taste them? What he needs first is life. And what we need is a remedy, then direction: a cure, then guidance: an atonement made by God in our nature, then a law given by God on Sinai as the standard of our obedience, the schoolmaster to lead us to Christ, the rule of our life and conduct in the world.

But, if Christ be God, as I think I have shown him to be, then what a glorious being is he! In every tear he shed were the bright beams of the ancient shechinah. In every agony of that man of sorrow was emitted the glory of God. In every act was the exaltation of a law, in every agony the exhaustion of a curse: his humanity giving all suitableness, his divinity all sufficiency, made him thus our perfect Saviour, our glorious ransom, the foundation of our hopes, our all and in all. A divine Christ is the central sun of Christianity: quench it, and all is "confusion worse confounded." How solemn, then, is our conviction that that condemned malefactor at Pilate's bar was the mighty God who will summon Pilate to his. That babe in the manger was the object of adoring cherubim: he that said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head," was he who stretched out the firmament, lit it up with all its lamps, spread the earth beneath your feet, covered it with all its verdure. The dead Christ was the Prince of Life. That lowly Saviour was the Son of God, the brightness of his glory, the express image of his person. He must be God, "Alpha and Omega, the beginning and the end, the

first and the last," before I can trust him. I have often told you that, fallen as they are, our souls are mighty in their ruins. Any one that sees a ruined soul can see it is no common ruin: it is not the ruin of a little or an insignificant being: it is the ruin of the most glorious production of the wisdom, the beneficence, and the omnipotence of God. And the soul of man I feel to be so great, even in its ruins, that I would not trust the greatest creature in the universe with it. I would not risk it in an angel's hand, or beneath the shadow of an archangel's wing. I must have God to take my soul into his keeping, or none else shall touch it. There is nothing above man but God, and there is none that man may trust in but God. And he that trusts in Jesus, trusts in the Rock of ages, and shall never be disappointed.

How awful is the lot of those who despise this Saviour! How awful the sin of those who turn a careless ear to his calls! "If they perished under Moses' law who disregarded it, how much more shall we?"

And now, if I address any Unitarians, (and I know, by the notes I have received, that such do come here,) let me beseech you, take the texts I have quoted, and ponder them. Do not be ashamed to lay aside your old convictions. I have laid aside some convictions twice over. And what is an honest man? One who stands with his mind open to Scripture, reason, argument, fact. Do not look over your shoulder to see if your present position will be consistent with the past. We have nothing to do with consistency, we have only to be honest, we have simply to do what God bids, what argument demonstrates, what fact concludes. I call upon you to weigh these things: and if you can reply to them, or show me that they do not bear out the conclusion to which I have come, I will renounce Trinitarianism and become a Socinian. I do not think it is possible. I know it is impossible. I know that the deity of Jesus is a fact: I feel it a conviction riveted in my soul, that Christ is God; and without that conviction I should be plunged into the depths of a cold, a freezing, a withering Atheism. But do not say, Do you not hold three Gods? I hold no such thing. I believe that the Father is God, the Son is God, and the Holy Ghost is God, and yet there is but one living and true God. You ask me, perhaps, to explain

it. There the Socinian breaks out: I cannot explain all things. There is a height, above which reason's wing will not spread; there is a horizon where I must stop, look, and adore, and receive as an obedient pupil, not reject as a philosophic questionist. And ought you not to expect it to be so? What is the Bible but a picture of the Deity? But a picture of the Deity surely will have some infinite lines in it. And can we expect that we, who are possessed of finite minds, shall be able to comprehend what is infinite? The thought is a contradiction. So much is this the fact, that if the Bible did not contain many things which transcend the grasp of my mind, I should say it was a very strong presumption that the Bible was not from God. True, much of it is such as we can comprehend, but there is also much which we cannot comprehend. I believe that eternity will be a constant extension of our horizon. You know that when you stand upon the deck of a ship at sea, or upon a hill, there is a certain space called the horizon, which is the limit of your vision; but if you go to the range of that vision, you will see that its outermost circle is the centre of another beyond, and so on *in infinitum*. Like as amid Alps piled on Alps, one peak rising above another, you fancy that if you can climb this one you can reach the mountain top, but you find that the higher you climb the more remains to be climbed. Socinianism is unphilosophical and irrational: it is worse—it is unscriptural, it is soul-destroying. A Socinian may be saved, but it must be in spite of his Socinianism, not by it. There may be some chinks and crannies, even in a Socinian's creed, through which the light of God's truth may enter, and carry salvation to the poor soul that lies under its dark and freezing incubus. My dear friends, again I say, weigh these things. Look at them honestly and fairly, and I am sure you will come to the conclusion to which I have come, that the arm of the Redeemer is the arm of the living God, that the rock we trust on is Deity, and the hope which cheers us is the hope of glory. And you, my dear friends, members of my own congregation and of other Christian bodies, be able or seek to be able always to give a reason for the faith that is in you. You see that your creed is neither flimsy nor lightly based. Accept the Bible, and you see how naturally

it follows that Christ is God. Reject the deity of the one, and you must reject the inspiration of the other.

Let me ask you, in conclusion, are you trusting in Jesus? Are you leaning on him? Are you saying at this very moment, from the depths of your heart, My Lord and my God, I lean on thee, I look to thee, I have no help, no hope, no refuge, in the universe but in thee, my Lord, my Saviour, my all; and when heart and flesh shall faint and fail, oh be thou, Lamb of God, the strength of my heart, and my portion for ever! Amen.

LECTURE XXV.

THE BLESSED ONES.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—*Revelation* xxii. 14.

In the edition or translation of the New Testament adopted by the Church of Rome these words are not given as I have read them in our authorized translation. In what is called the Rhenish New Testament, that is, a translation from a translation, which is the standard of faith and authority and practice, as far as it goes, in the Church of Rome, the 14th verse reads, unexpectedly in such a quarter, thus, "Blessed are they that have washed their robes in the blood of the Lamb, that they may have right to the tree of life, and may enter in through the gates into the city." And in looking at some various readings of the New Testament text, I find that in one or two ancient MSS. this very reading which the Church of Rome has adopted occurs; and Jerome, a Latin father, a very bitter and acrimonious writer, but a very learned and accomplished scholar, translated the Greek New Testament into Latin, or rather corrected the old Italic version that existed before his time, and he has rendered the text from the MS. he used, just as I have now read it in your hearing, and very beautiful it is, if it be right reading: "Blessed are they that have washed their robes in the blood of the Lamb, for they shall have right to the tree of life, and shall enter in through the gates into the city." We cannot fail to see that this very text, in the bosom of the Roman Catholic Bible, condemns the tenets of the Roman Catholic Church! How little does she rest upon the blood of the Lamb! how much upon the intercession of Mary, the absolution of the church, and the merits, the excellences, and the virtues of pseudo-saints! But, beautiful as this reading is, I do not think it is the true one; and we must not hesitate to say so: we must not bend texts to our theology, but we must bend

our theology to texts. We must not read God's word in the light of our creed, but we must read our creed in the light of God's word. And what is plainly the word of God, and demonstrated by unequivocal evidence to be so, that we must receive, whether we can make it dovetail with our notions or not: whether we receive it as a harmonizing element into our creed or not, is of no consequence, if it is truth: because it is from the Fountain of Truth, it is in harmony with all other truth; and, if it do not sound to us as if it were so, it is from the deafness of our ear, and not from the dissonance of God's truths. I prefer, therefore, the reading of our authorized version, because it occurs in every ancient MS. of any weight or authority whatever; and, moreover, I believe as it stands in our Bible it is in perfect harmony with the rest of the word of God.

The word "right" may startle some: it is the translation of the Greek word ἐξουσία, which means, liberty, authority. It is the very same word that occurs in that beautiful passage, "To as many as received him, to them gave he power to become the sons of God." It does not mean "merit," it means liberty or authority. Here it does not imply that they have a right to the tree of life because they do the commandments of Jesus; but it teaches that their doing the commandments is the evidence of their belonging to Jesus, and therefore, as the result of this characteristic, they are made fit for, and have an entrance abundantly administered into the gates of the city of our God. You must often have noticed, in reading God's word, how completely precept and privilege, doctrine and duty, are interwoven like woof and warp into one glorious texture. God's word is not written as if it were composed by men who had a scheme to support; the very fact that you find startling texts that seem to fly in the face of your creed, is just presumptive evidence that holy men wrote as they were inspired by God, not in order to keep all continuously in harmony with a prearranged and preconceived creed, which they had constructed in their own minds.

You will find then, I say, this—that the promise and the precept are continually interchanged, and occasionally change places. Is there a promise of a crown? it is added, "Be faithful unto death, and I will give thee a crown of life." Have we free justifi-

cation through the blood of Jesus? it is added, "Shall we go on in sin that grace may abound? God forbid." Are we saved by grace? it is the reward of the inheritance: it is given for faithful continuance in well-doing. The reward that crowns the duty is constantly associated with the privilege which sustains and animates us in the discharge of that duty. In Christ is the Christian's title; like Christ is the Christian's character; resting on the sacrifice of Christ is our position, doing Christ's commandments is our constant duty; and character is inseparable from the state; holiness is inseparable from forgiveness; sanctification is inseparable from justification: wherever there are forgiven men, there there are holy men: wherever there are accepted men, there there are those who do God's commandments and have a right to the tree of life, and enter in through the gates into the city.

Now, who are those that do God's commandments?—for the whole meaning and application of the text lies in answer to this question. They are exclusively forgiven, justified, and accepted men. "By nature there is none that doeth good; all have sinned, and come short of the glory of God." They are ignorant of the purity of God's law, and we are by nature disinclined to the duty prescribed by God's law; and therefore they who do this law, who obey His commandments, are first sons, then they are servants; their persons are accepted first, their offerings are welcome next. They are delivered first from the curse of a law that condemns them, and then they accept the guidance of a law that acquits and welcomes and directs them. They are emancipated from the curse of the law, in order to be introduced into a nearer, clearer, and more growing obedience to the duties of the law. And obedience to the commandments of God is the evidence and action of all the people of God. They see God's law in a new light, they do it with a new delight; and the new obedience, and the new heart, and the justified person, are all one and the same in Jesus Christ.

Now it may be asked, in the next place, If they are Christians who do God's commandments, and none else, what are the commandments of Christ? When we read the word commandments, we are apt to leap to the conclusion that this means the Ten Commandments, or the two epitomes of the commandments which I

read this morning, and which are perfect exhibitions of all the commandments of God. But these commandments specified here are not specially the commandments of God the Father, or of the Triune Jehovah, but they are especially and distinctively the commandments of the Lord Jesus Christ. He introduces himself in verse 13, saying, "I am Alpha and Omega, the beginning and the end, the first and the last." Then John, listening to the music of these accents pealed from the upper sanctuary, adds, "Blessed are they that do His commandments"—the commandments of the Alpha and Omega, the First and the Last, the Beginning and the End.

What, then, are his commandments? I will give you the very first; and how full of all that can touch and attract the human heart is that commandment of his! "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Look unto me, all the ends of the earth, and be ye saved." And how precious is this fact, that He makes our safety to be our duty, our salvation to be our instant obligation; and that he makes our disregard of salvation not merely the rejection of our own mercy, but also disobedience to his own royal and conclusive command! It is thus that the cross is inseparable from the sceptre; and he that refuses to be saved, not merely rejects the mercy that can forgive him, but disobeys the royal command of him who would redeem him. "For this is his commandment, that ye believe on Jesus Christ whom he hath sent." And, my dear friends, is not that the character of all the commandments of God? God never commands his creatures as an arbitrary tyrant, to gratify himself. Whatever he commands them to do is necessary to their own happiness and holiness, and progress to heaven. Never forget, then, that when God commands you to be holy, it is really his commanding you to be happy. When God bids you accept grace, that is offered in his Son, he commands you to accept that salvation which will make you happy and blessed for ever.

But there are other commandments of the Alpha and Omega: here, for instance, is a very precious one: "Seek first the kingdom of God and his righteousness, and all else shall be added." Seek this first in your heart; seek it first in your

family. When you go to listen to a minister, seek first an evangelical minister; an eloquent or learned one next. Be less anxious that he is a man of talent; be more anxious that he is a child of God; for I solemnly believe that the dry, closely compacted and soldered essays that are sometimes delivered from the pulpit, and fired, as it were, from the cannon's mouth, to hit in some direction, are not what God will bless: what he will bless is living truth coming from living hearts, spoken to the people—the minister appealing to them in piercing tones; not because it is a duty, or in order to make the people cry, "How beautiful!" or "How logical!" but in order to make them cry out in the agony of their hearts, "Men and brethren, what must we do to be saved?" You are to seek God and his righteousness first, not only in selecting a minister, but in selecting a school. Do not send your children to a school because it is cheap, or because they will be taught the most elegant accomplishments; because they will be taught to play with great grace upon the piano, or because they will be taught to dance with great beauty, and to conciliate the applause and admiration of others. Make sure, first, of having a Christian teacher, and then settle, in any degree or proportion that you like, the accomplishments that are to follow. "Seek first the kingdom of God and his righteousness, and all else shall be added." And so in your reading, seek books first that will make you wise, and holy, and happy, and then enjoyment and pleasure will be added.

But let me give you another commandment: "Do this in remembrance of me." Who said that? He that bore the curse in his own body on the tree; he that emptied the cup of its bitterness, and filled it with exhaustless sweetness. He says to you, "Do this in remembrance of me;" and next Lord's day I invite you to do so. Did I not tell you in the morning what I look upon as the most melancholy feature in this congregation?—that when the table of the Lord is spread, and the professed people of God gather round it, two-thirds of the congregation turn their backs and retire; and, as I told you, the footfall of the retiring crowd seems to whisper, nay, to thunder, in my heart, "We are outcasts, we have no right to our Father's board, we are not fitted for heaven; we are not fitted for his table here, and, of course,

not fitted for his judgment-throne hereafter; therefore we turn our backs upon his table, and plunge into the world and the world's revelry." What is that table?—is it a table around which the thunders roll, and the lightnings of Sinai flash—from which a man may pray to be hidden, lest he be consumed? The communion-table is a festival: it is a feast, not a fast: it is the memorial of love that died for us: it does not speak of judgments ready to consume and crush us: it is spread for the hungry and the thirsty; for the faint, and the fearful, and the weary, and the expecting; the least grace, the least faith, he will no more reject, than he will quench the smoking flax, and break the bruised reed. The only qualification for that table is just this: "I am lost, and Christ is my Saviour; I desire to run from myself, and be found in him; and in life and in death to do his commandments, and through his blood to look for admission into the gates of the city, and a right to the tree of life." Then, my dear friends, if you are leaving out one commandment, you are not doing the commandments of Christ.

Here is another command: "Go into all the world, and preach the gospel to every creature." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Be merciful, as he is merciful." "Love your enemies, pray for them that curse you, and do good to them which despitefully use you and persecute you." Such are some of the commandments of Christ; blessed are they that do them. The blessing is in the obedience, the reward is in the bosom of the worker; and it will be felt to be the sweeter, even where the duty is the most arduous and difficult. These commandments are to be done in opposition to our own will. The first lesson a Christian has to learn is, to do always, not what he likes best, but what he ought to do; not what he would, but what he should do; and when you receive commandments from your blessed Master, you must be prepared to hush all your passions, to subdue all your prejudices, and gird your loins for unfaltering obedience to him, in spite of protesting passions and rebellious prejudices; and do simply, whatever be the consequence, and however man may construe it, whatever you feel to be your duty, and the commandment of God. But you are to do them, not only in

opposition to your own will, when it rebels, but in opposition to the will, the prejudices, and the opinions of other men. Many adopt as a rule the traditions of the elders. Many persons say, If I do this, what will this man say? If I do this, that man will say this; and if I do not do it, this one will say something else. My dear friends, if you let in such a method of reasoning, there will be no end to your troubles and difficulties. If you look behind you to see who is watching, or before to see who is obstructing, your course will be zigzag, and full of bends, and turns, and crooked shifts. But if you have a single eye, and simplicity of purpose, and a heart sanctified by the Spirit of God, your course will be onward straight like an arrow, and the end of that course will be the tree of life, and an entrance into the city of our God.

But let me notice, as another department of my subject, that in order to do such commandments, we must clearly, fully, and distinctly understand them. Where are these commandments to be found? They are to be found in that book which has become with many an obsolete book—but, I trust, with increasing numbers, the man of their counsel—the word of God. He who opens that book, and searches it as the Saviour prescribes, will soon know of the doctrines and the duties, whether they be of Christ; and when we have recourse to that word, we must take care lest we lose its practical excellence in admiration of its poetic beauty; or lest we be so charmed and captivated with its persuasive eloquence, and its glorious poetry, that we come to read it as poets or critics, instead of accepting it as Christians. It is my own lot—and a painful experience it is to me—to feel the difficulty of getting rid of the minister in reading the Scriptures, and of retaining only the Christian: while I study God's word, the constant temptation comes into my mind, as I open it, How shall I expound this? By what means shall I illustrate that? And I have often to say to the pulpit, and the minister, and the people, Stand aside, get thee behind me, and let me alone, that I may listen to God, as a poor dying sinner needing teaching from his Holy Spirit. My dear friends, we ought at such times to get rid of all that is national or official, and retain behind only our personal responsibility in the sight of God. Leave, then, all that is beautiful in the poetry of Scripture, all that is persuasive in its

eloquence; cross the threshold, enter the sacred edifice, and worship there. Regard the Bible as an ocean whose floor is covered with the most precious gems, where the man that dives oftenest and deepest will bring up the richest treasures and the most precious possessions. Remember, that book was written and is preserved, not to conciliate their prejudices, or to arrest your admiration, but with infinitely loftier ends—to enlighten your mind, to reach your heart, to touch your conscience, and to make you wiser, and holier, and happier, and better. The man who takes the Bible as a book for criticism, instead of a pharmacopœia for prescriptions, acts like a man who receives a prescription from a physician while he is ill, and instead of presenting it to the chemist, getting it made up, and taking it, first of all discusses the grammar of the prescription and the construction of the Latin in which it is written; and when he gets the medicine, puts it in a crucible on the fire, or cuts it with a knife, in order to try its composition; and so wastes his time, and gives strength to his disease, by making experiments on its nature instead of trying ite effects by taking it as it was prescribed. Thus you are not to treat God's word. Do not spend your time in cavilling at this, or applauding that, or wondering at something else, but read it as men who regard it as a pharmacopœia that God has written; treat it as the tree of life; gather those precious leaves which are for the healing, and eat of its precious fruit which is for the food and nutriment of the nations.

Having ascertained, then, what God's commandments are, let us receive them with perfect submission: recollect that the Bible is not a compendium of texts for discussion, or a bundle of theories for analysis, or dogmas for testing; but a presentation of doctrines for simple, childlike, unquestioning submission. When I hear a minister read a text, and say, I am about to prove this, I could wish I were a hundred miles away. What! prove what God has said? If God has said it, there is an end to all demonstration. But if he says, I will try to unfold its meaning, to bring before you its perfect harmony with the rest of the Bible and with the context, to explain their meaning, to break up its mystery, and to pour upon your hearts its blessed truths, I can understand that. If I find a truth impressed with Christ's *im-*

primatur, I have nothing to do but to take its simple testimony, and act upon it as if it were one of the pillars that sustain the universe; for these may pass away, but not one jot or one tittle of God's word shall pass away till all be fulfilled.

And, in the third place, we are to receive and do these commandments with impartiality. There is a good deal of the old Pharisaism in every character. They made the rigid observance of one commandment an atonement for the violation of all the rest. When a Pharisee wished special license to violate the seventh commandment, he paid special attention and obedience to the sixth; or when he wished to violate specially the sixth, he was sure to be found magnifying beyond all limits the fifth. And there is still, with many, the idea that they may indulge in this sin, provided they be rid of that; and that they may do what this man does, because they do something that this man does not. Wherever there is such reasoning there is want of grace, and want of thorough consistency of thought, character, and conduct. Because, if you violate one commandment, how can you keep any one? The same voice which sounds from Sinai, "Thou shalt not commit adultery," is the same which addresses, in the same tones, "Thou shalt not steal." If you violate one commandment, what reason is there, except your own superstition, for your keeping any commandment of God at all? You must not, therefore, select one commandment for special observance, and subject another to your own passion, or convenience, or caprice. You must hear God's voice in all; you must see God's hand in all; you must read God's superscription in all; and you must do all—not, indeed, to be justified by doing them, for that is deadly poison—but because your hearts have been changed, and your natures renewed, and you do, as your pleasure and delight, the will of your Father which is in heaven.

In the next place, we must do his commandments when we cannot see the end or meaning of those we are called upon to do. Many times are we called upon, in the course of God's providence, to do something or to suffer something, the meaning, the mystery, and the issue of which we cannot exactly see. Let us make sure it is God's will, and then unquestioning obedience is still our best and our wisest course. Be humble in your igno-

rance, trustful in your love: weakness can lean on the Omnipotence it cannot comprehend; and He who prescribes the duty will be our support, when we cannot understand its mysteries or see its issue. Let us be assured that he that knows all perfectly will order all wisely, and that "in keeping his commandments there is great reward."

In the next place, we must do his commandments resolutely. Christ's commandments are in one respect easy, and in another difficult. They are easy to a Christian; they are unspeakably difficult to an unconverted man. Here is the difference between Christianity and anti-Christianity. Anti-Christianity is delightful to the natural man, but hateful to the Christian. Christianity is delightful to the Christian, but hateful to the natural man. Now, in order to do Christ's commandments resolutely, we must first be sons: even when we are so, we shall be called upon sometimes to bear what feels heavy, and to go through what seems severe, and to obey what appears a hard command. But has Christ deceived us? He has not told us that all we shall meet in life will be sweet and pleasant; on the contrary, he has said, "Through much tribulation ye must enter into the kingdom of heaven." "Let any man that will come after me take up his cross and follow me." "In the world ye shall have tribulation."

And, in the last place, we must do his commandments, not in our own strength, but in reliance on divine strength. And this strange paradox, which the natural mind cannot comprehend, Christians have felt to be gloriously true: "When I am weak then am I strong." Never is the Christian so near victory, as when he has the consciousness within him that he can do nothing; never is he so strong as when he says, "By the grace of God I am what I am;" never is he so capable of heroic sacrifice and of noble daring, of mighty and resplendent acts, as when he can say, "I can do all things"—not stopping here, but adding—"through Christ which strengtheneth me." My dear friends, I do not ask you to make bricks without giving you straw: I ask you to obey the commandments of Christ in the strength of Christ, obedience to whom is perfect happiness—happiness which is only the dawn of a nobler still. The darkest night shall have its sky illumined with it, as with unutterable

glory; and when you are alone, you shall feel that troops of angels wait upon you continually, and minister to your wants.

But it is here said, that those who do his commandments—and I beg of you not to forget that I am speaking of Christians, when I speak of doing his commandments—that they have present happiness. It is not said, Blessed *shall they be*, but Blessed *are they*. In the blessed language of Deuteronomy: "Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, and the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store." (xxviii. 4, 5.) Why is there happiness and blessedness in keeping and doing God's commandments? Because Christians are justified men. And they that love to do Christ's commandments are brought within the orbit of their natural attraction. The natural man has broken loose from the attraction of the great Sun, and rolls through infinite space, dashing against successive objects, unfruitful, miserable, unhappy; but when God's hand is laid upon him, and the stray star is brought back to its orbit, and comes under the attraction of the great central Sun, basking in its light and bathed in its splendour, then the creature is snatched from the experience of wo, and placed within the sphere of attraction, and happiness, and blessedness, or obedience to the command of God. And you know, and experience teaches us, that there is no blessedness or happiness anywhere else. Some have tried to find happiness in wealth: we have all, I dare say, had a turn of that passion; it is the popular passion. They go out to Canton, and to India, and to the ends of the earth, all of them seeking happiness—not always in duty, but in money—as their idol and their god. And they return home, and find their predecessors, some of them grown rich, and yet not happy—others of them returned poor, and yet not happy; and they their successors have the same experience to read over again, and to discover that all the wealth of the Indies, and of Peru, is but a broken cistern that can hold no water. I solemnly believe, my dear friends, that there is no such thing as real happiness to be had at any point in that pecuniary prospect that our imagination sets before us. I am quite sure that we are not a whit happier with two hundred pounds a year than we were with one hundred and fifty pounds;

and we are not one whit happier with five hundred pounds than we were with two hundred pounds; and if we were to double that sum we should not be a whit the happier still; for what was regarded as a perfect luxury when we had one hundred and fifty pounds a year, comes to be an absolute necessity with five hundred pounds a year. Thus it is that luxuries in the distance become necessities in possession, and our happiness is still a matter of procrastination and postponement—not yet, but to be. My dear friends, happiness is within, it is not from without; and you may depend upon it that increase of knowledge and increase of wealth is not increase of happiness. If we can only realize, and pray as Agar prayed, "O God, give me not riches, lest I forget thee; give me not poverty, lest I steal. Give me neither poverty nor riches; feed me with food convenient for me." The shoe is best, not when it is too large, or when it pinches, but just when it fits. We are strongest and ablest to walk, not when we have too many sticks, nor too short a stick, but a stick suited to our hand, and able to bear us. It is best when we have what a Christian asks; and have you ever thought of that prayer, "Give us this day our daily bread?" That is all we have need to ask, and to ask for more is to look beyond to-day. Others have tried to find happiness, not in wealth, but in philosophy, in study, in literature, in seclusion from the world, in escape from duty, rather than in mingling with and performing it. Others have tried to find it in gayety, in splendid parties, in the sound of the pipe, and the tabret, and the dance. Have they found it? I believe, (though I have had no experience,) knowing human nature, and from what others have said, that when the smile has been upon the face, and the footstep has indicated mirth and hilarity, there has been an aching void of dissatisfaction, and misery, and envy, and jealousy, and chagrin within, and that all the splendour of the exterior is but the gilded covering that conceals the hollowness, and bitterness, and sorrow that are within. Solomon drank of every cistern, smelled every flower, gathered every blossom, learned all knowledge, understood all science, practised all sin, and gratified all lust; and he came to this conclusion, from personal and painful experience, "All is vanity and vexation of spirit." But he came to a better

conclusion than that: "Fear God, and keep his commandments; for this is the whole duty of man." Blessedness, or happiness, is to be found where it is stated in the text: it is to be found, according to history, according to the experience of the aged, according to the conclusions of Scripture, in doing the commandments of God. And when we know that the curse is removed, that hell is closed, that heaven is opened, that the suspended sword is sheathed, that God is our Father, then we begin to be happy. When we feel that our passions are subdued—that there is living water coming forth where was the gall of bitterness before—that there is the service of God where was the slavery of Satan—that there is within us the music of heaven for the discords of the damned—that we have the feelings and affection of sons, and not the crouching, craven terror of slaves—when our whole heart is thus regenerated, and our whole man reformed, and God's commandments become alike our duty and our delight—then we know, we feel, indeed, what true happiness is. And if, instead of visiting the east and the west, the north and the south, to secure what you have not, you were simply to become Christians where you are, I believe you would feel happy just where you are. People of the living God, let your Christianity be seated in every counting-house, let it serve in every shop, let it speak behind every desk, tread upon every Exchange, touch the sceptre, speak in the senate, be heard in the republican congress and in the royal cabinet—let Christianity inspire all, and gild all, and animate all—and you will find a new halo begin to surround humanity, and the heart that was breaking shall bound with joy, and men shall feel that there is blessedness only in the shadow of the tree of life, and in drinking of that river that flows from the throne of God and of the Lamb.

But the chief blessedness, let me add briefly in conclusion, of a Christian is in prospective, it is in reversion: "He shall have a right to the tree of life, and to enter in through the gates into the city:"—the city which Abraham looked for—the city which is so graphically described in chap. xxi. of this book, and on which I have already spoken—that city that was built by God, and beautified and illumined and made ready for you—*the* city (for all other cities have the dry-rot in their walls, and decay in

all their elements, and graves in all their acres,) that hath foundations, whose builder and maker is God. Such persons shall be admitted through its gates; they have not an access to make, they have no approach to excavate, no obstruction to remove, for the gates are opened, the gates of glory into which the King of Glory has entered: all they have to do is to follow Christ who precedes them, their works following them, and so dwell for ever in the presence of God and of the Lamb. I have explained the tree of life in another sermon—or literally *wood* of life; its leaves for the healing, and its fruit for the food of the nations, or those who approach that tree to eat its leaves, and participate in its fruit—which gives them life, and is the sacrament of immortality: we receive eternal life here, and we enjoy it there. There was a tree of life in Eden, which was designed to teach our first parents that their life was not an original one, but a derived one; and so we shall feel in heaven that our life is not an original life, but one derived from God, and from whom, therefore, it perpetually flows.

Such is the exposition of the beautiful passage I have read to you; such is the blessedness of those who are justified by Christ; such is the reward of them that do the commandments of God; such are the persons whom I invite to the communion-table next Lord's day: all that can say, We lean upon the Saviour for acceptance with God, we desire to do his will, and follow in his footprints till we appear before God. We have no wish but his will; we have no desire that we would cherish which can clash with his commandment; we desire to be found in him, and to be seen serving him our whole life, and to be with him when time shall be no more.

LECTURE XXVI.

THE INVITATION.

"The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take of the water of life freely."—*Revelation* xxii. 17.

I PASS by the 15th verse in the course of my exposition of the successive verses of this chapter, because the main sentiment in it is illustrated in the last verse of chap. xxi. I also pass the 16th verse, because the chief truth illustrated in it seems to be proclaimed almost in the same terms in the previous verses of the same chapter: and this evening I adopt for exposition the most beautiful words contained, perhaps, in the Apocalypse; the most precious invitation addressed to sinners in any part of the gospel—addressed directly by Him who is the Alpha and Omega, the First and the Last, and who is here represented in this his glorious character, suspending for a little the picture of the future glory, in order to appeal to the hearts of them that read, and to the ears of them that hear: "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take of the water of life freely."

We are all, without exception, if I may believe the express statements of Scripture, or regard the experience of humanity, athirst. These words are not addressed to saints as such, who thirst for the living water of the gospel, but unto all of every class, tribe and tongue, and cast of mankind, who are without Christ, and need to be saved. It assumes, what all who know humanity will readily admit, that every man, without exception, is more or less athirst. True, it is not for the living waters of the river of life, because they do not really—saints only so thirst; but there is in every man's bosom, from the time that sin first

dried up the pristine streams that flowed through man's unfallen and holy heart, a burning and a parched sense of want—an aching void, that claims to be supplied from some great source, to ease his wants, and neutralize the bitterness of his lost condition. Every one has within him an inward and an aching void —a deep sense of misery, dissatisfaction, and disquiet—created by the departure of that living God whom he offended in Paradise, which is to be removed only by His return, and the reflux of that river of life that proceedeth from the throne of God and of the Lamb. I speak to every man in this assembly, when I ask you this question, Have you not a sense of something wanting still to make you perfectly happy? Is there not occasionally experienced within you some feeling which is to your soul what hunger is to the body—what fever is to the animal economy —what thirst is to your every-day sensations? a consciousness of want—a feeling of loss—an aching and an irritating chasm which you cannot fill or destroy, and which, nevertheless, you are ever trying to fill from such broken cisterns as you dig out of the world?

This being the state and experience of all mankind, we thus see what is the great object of all their toiling, their striving, and their labouring under the sun. It is to satisfy this thirst, which every one feels more or less, that every man is running with untiring feet, and toiling with unceasing hand, if peradventure he may reach something at last which he hopes will remove this aching sense, and enable him to feel perfect peace in the retrospect of the past, and a no less perfect repose in the prospect of the sure and solemn future. That stream of living beings that runs like a torrent every day along the Strand and Cheapside, is humanity driven by this inner sense of want, here and there and everywhere, in search of something to remove it. The ambitious man excavates thrones, and soars amid the stars, seeking some fountain at which he may drink and slake it there; and the avaricious man sails to California, or digs mines wherever he can find accessible an acre of the earth; or waits for hours and days on the Exchange, and watches the ups and downs of the stocks, and all the movements of the money-market, if peradventure he may increase his capital, and add to his income, and

reach that point in pecuniary resources which will enable him, as he anticipates, to defy the world, and feel independent of its favour or frown. Every man, in short, whatever be his condition, his profession, his employment in the world, feels that there is a want within him; and he labours night and noon to remove it, and so fill the aching chasm, and quench the burning and the fevered thirst.

My dear friends, it is the great evidence of our fall, that we seek to satisfy the soul with things seen; it is the great demonstration of our aboriginal grandeur, that there is nothing in the universe but God that can satisfy that soul. It is the evidence, I say, of the terrible eclipse that has passed upon us, that we try to fill the infinite vacuity from broken cisterns: it is the evidence of the vastness of that soul, that there is nothing in the heights, nothing in the depths, nothing in pleasure, nothing in possession, that can fill it and make it rest. It is written on crowns and coronets, on thrones, on all that is great, magnificent, and splendid, "Whoso drinketh of this water shall thirst again;" but it is heard in the chimes of the waves of the river that flows from the throne of God and of the Lamb, that was first unsealed on Calvary, "But he that drinketh of the water that I shall give him shall never thirst, but it shall be in him a well of water springing up into everlasting life." "O Lord, evermore give us this water." The only element that can satisfy this thirst is a supply from that river, the virtues, the excellences, the source, and the issue of which I endeavoured to describe when I preached to you from the first verse of this chapter: "He showed me" —for we cannot see without showing; all that we can see with the outward eye is the outside of the gospel, the channel of Christianity; it needs him that inspired the Bible to open up and show us the river within:—"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." I need not tell you that living water is used throughout the Bible as the great symbol of the blessings of the gospel; and if I translated symbolic language into plain prosaic language, it would be this—that man has within him a want which nothing but Christianity can meet, and truly and perfectly remove. In order to convey these and kindred great truths more

vividly, God is pleased to use symbolic language; and I need not say that such language is consecrated by the habits and usages of all nations. There is something, certainly, in an expressive symbol, that comes home to man's heart with very great power, and not only conveys more vividly a great truth, but opens up that mysterious and inner harmony between things physical and things spiritual, which the blunted ear of common humanity cannot hear, but which the ear that is circumcised by the Spirit of God hears, and hears music in. And God varies the imagery in which he speaks to man for the following purpose. Almost every man, except the most prosaic of men, has some incident in life that makes some figure extremely eloquent and expressive to him. Some one has been a traveller in distant lands; he has been almost starved. The picture most eloquent to that man is a picture of the gospel under the symbol of bread. Another has been in a storm, expecting a watery grave every moment; a vessel hove in sight, and that vessel saved him, and carried him to a haven. How full of beauty must be, to that man's heart, salvation! Christ the author of it, the ark of salvation that preserves his people! And so I might go over every symbol in the gospel, and show that each is thus suited to meet a peculiar idiosyncrasy; so that no man will be able to allege at the judgment-seat, that he missed the end of the gospel by being ignorant and unacquainted with the mode, or symbol, or imagery in which that gospel was conceived.

We find the figure in the text alluded to in such passages as these:—Isa. xxxv.: "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water." Isa. xli. 18, we read: "I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." In Isa. lv. 1, we have that beautiful invitation: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; yea, come, buy wine and milk without money and without price." Again, in the Gospel of John, we have the same beautiful idea set forth: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have

given thee living water." And these are images employed by various penmen, borrowed from rivers, or fountains, or springs, to convey some deep sense of the mighty blessings of the gospel of Jesus, and to teach all humanity, athirst as it is, that there is but one fountain that can satisfy it—the fountain of living water. And yet, strange to say, the prophet says, men "have committed two great evils; they have forsaken the fountain of living water, and have hewn out to themselves broken cisterns." How expressive is that! They have forsaken the fountain that is unsealed, that gushes forth at their very doors, and have not gone to other cisterns that they found equally open; but rather than take God's living water freely, they have laboured with pickaxes and hammers, and hewn out cisterns which they find, one after another in painful succession, to be "broken cisterns that can hold no water."

Now, having explained to you in a former discourse the nature of that river, and the character of that water, I will dwell this evening, as God may enable me, not upon the nature of the blessings of the gospel, but upon the duty and the privilege, the instant duty and the instant privilege, of coming and accepting the blessings that are freely offered. If there be one idea that is more than another impressed in my text, it is the invitation, "The Spirit and the bride say, Come;" that is one invitation; "and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely." You see, then, that the main drift of the text is to urge and impress the duty—I will not say the duty, though it is a duty; I will say the privilege, the unspeakable privilege—of at once coming to the fountain unsealed by him that filled it; and of drinking at that fountain those truths, those hopes, those promises, those blessings, that forgiveness, that peace, that joy, which will enable you to look down upon the grandeur and magnificence of the world as pale, mean, and worthless, and to thirst again only for God, the living God. The invitation, then, is, Come; the entreaty is, Believe and accept the gospel.

Let me just descend to the lowest ground on which it is possible to address you this evening. I have addressed those that profess to be the people of God, who surrounded the communion-

table to-day. I would address this evening many who are either strangers to the gospel in fact, or who feel in their own inmost consciences that they are indeed truly so.

In speaking, then, to the great mass of those that are before me, I have this to state, That your own solemn convictions—your deliberate conclusions—your sober and inmost judgment, are all on the side of the gospel of Christ Jesus. There is not a man in this assembly, the most thoughtless, the most ungodly, who, as far as his own solemn deliberate judgment is concerned, does not believe that Christianity is true, and that I beg him to do what is clear duty when I bid him become a Christian. True, your heart may rebel, your lusts may protest, your will will not bow—all this I admit; but in your judgment, you have made up your mind that Christianity is true. Infidelity, or the deliberate rejection of the gospel, is not a thing reached in a moment: it is generally a vast petrifaction of wickedness, and scorn, and atheistic contempt. The man who has come to the conviction that this gospel is a lie, is a man who has come to it along a tortuous, dark, and miry course: it is as much the conclusion of an unsanctified heart and a corrupt life, as of a prejudiced and prepossessed judgment. But every man in this audience, I solemnly believe, explain it as you like, whatever be his present life, his character, has at bottom a belief—that sometimes bursts forth with intolerable force, and reasons of righteousness and temperance and judgment—that this book called the Bible, keep it down as he may, is God's book; and this religion called Christianity, hold it at arm's length as he can, has God for its author.

You know quite well—and now let your own consciences respond to what I say—that your best judgment never applauded you after the practice of a deliberate sin, or your escape from the hearing of the gospel, or your rejection of the Bible, the sanctuary—God. You know it is so. You know that in your calmest, most deliberate, most unsophisticated moments, the conviction was clear as a sunbeam though it may have been cold as an icicle, that Christianity is true: it has subdued your intellect, though it has not yet sanctified your heart; and the painful position in which a man who has this conviction within him is placed, is this, that he has incurred all the responsibilities of the gospel, and he

has reached the enjoyment of none of its joys and blessings. I look upon that man as the most pitiable of all men, who has strong purposes to become a Christian to-day, and as strong counterpurposes to have nothing to do with Christianity to-morrow. They are the borderers between heaven and hell, feeling now the torture of the one, captivated anon by the sunshine of the other; they have neither God's peace nor the devil's quiet; they have neither the opiate that the world can give them, nor the perfect peace in which God will keep them whose minds are stayed on him. Thus, then, your own deliberate judgments perfectly concur with me. When I invite you to believe, I have the support of your judgments: there is not a young man in this assembly at this moment, whose judgment does not say, "That preacher is right; and what he asks me to do is good, and what he asserts is true;" but then—there is this obstruction, and there is that difficulty; and some way you get rid of the thought as soon as you get out of the house of God; you flee to something else that will comfort you in the rejection of the gospel of Christ.

But I have not only your judgment plainly with me, when I urge you to come and accept the gospel; I have with me, on the whole, your consciences. You know very well, that many a time when you have gone to your home after some bacchanalian excess —many a time when you have left the play-house jaded with its excitement, or reached your closet from the opera with its tones still sounding in the chamber of your souls, not fit to read and still less to pray, and you have lain down upon your bed, you have felt within a throbbing pulse that seemed to have some connection with some higher power; you have had deep and terrible misgivings that made you feel, All is not as it should be; and This sort of life will not do. Has not a stern judge within you reasoned in awful tones of righteousness and temperance and judgment, and called upon you with imperious accents to cease to do evil and learn to do well? Your conscience, you know, has cried to you in its agony, Drink of that water: your passions and your lusts have risen up, and cried, Are not Abana and Pharpar, rivers of Damascus, better than the waters of Israel? But still, this very struggle shows, that if the truth has its foes,

it has also its allies within you; and those calls within, so deep, so solemn, so piercing, are evidences that God has not utterly forsaken you—that his great hand is yet upon you—that his mercy is near—that he will not yet let you sink into the depths of hell without some tremendous opposition, that will either revolutionize your present course, or leave you without excuse for ever. My dear friends, when you have had time to think in your own quiet chamber, has not sometimes a mysterious spirit started up from the depths of conscience like a spectre from the grave, and spoken to you great, deep, and solemn truths? And how great was the difficulty you felt in getting rid of these truths! What manœuvring to keep them down! what management to silence their voices! I believe it costs a man ten times more trouble to get to hell, than it ever cost the greatest saint to go to glory. There is not upon earth a more troublesome or a more wearisome, wearing toil, than that of trying to keep a live conscience quiet. Yet you never succeed. You may stun it, you may stupefy it, you may drug it, you may give it a momentary opiate. You may apply counter-irritation, by turning all your thoughts to an object of another description, but extinguish it you never can. When you come to die, you will feel it quick with life and eloquent with truth. I believe no man dies without a deep presentiment that he is going to heaven, or to everlasting ruin, because at that solemn hour the vail is partially rent, the imagery that dazzled is faded, and the gilded glory of time is worn off; things seen have lost their beauty, and are felt to be but vanity, and the great sea of eternity rushing in reveals its overpowering grandeur. I appeal to you, Is it not the fact, that not only your best judgment in your most solemn moments, but even your conscience, is on the side of truth, and sustains me when I say, Come and drink of the water of life freely?

But I have another assistant within you; I do not therefore speak altogether to mere sources of antagonism when I speak to natural men: there are many friends in the bosom of every one, to back me when I beg you to believe in Jesus. Has there not been at times in you all a sense of the need of forgiveness? Why, there is no man in this assembly—not the youngest, I believe,

here—who has not recollections and sensations of the misery of sin; for no man ever commits a sin that does not perpetuate itself. All sin, the instant it is perpetrated, awakens in the soul echoes that do not sleep. Have you not in your solemn moments had resuscitated a recollection of some great, palpable, and startling sin—some sin that lies heavy upon your soul, like a piece of lead upon your heart? and ever as you recollect its facts, does there not creep over your spirit a cold, freezing, chilling shadow, that forces you to feel all is not right with you; so much so that you would give the whole world if you could catch any scapegoat in the universe that would bear that sin away, or aught that would neutralize its poison? Hence it is that so many, at such a season, run, not to the true remedy, but to the nearest. It is this that explains, for instance, the fact that the celebrated Schlegel, the most elegant and accomplished writer, perhaps, of the last century, lived a skeptic and died a Papist. Why so? When he came to lie down upon his last sick-bed, the sense of his sin, the noise of his convictions, and his enlightened mind, made him feel that something was needed in order to give him peace with God, and the prospect of happiness. He did not know of the peace of the gospel; the Romish priest was the nearest, his remedies were the most plausible; he came and pronounced his absolution over him, and Schlegel felt peace—peace, when there was no peace at all. Am I not right, then, my dear friends,—I appeal to yourselves when I ask you if there are not those moments in your experience, in which you have a sense of sin cleaving to your conscience, so corrosive, that you would give the whole world if you could get rid of it? So far I have a response in yourselves to my appeal: it is a voice chiming in with mine, and bidding you come where my sins have been forgiven, and where yours too may be blotted out; where the greatest sinner has a welcome, and the greatest sin has instant forgiveness. That voice within you bids you fly with all the speed of thought, to lay the heavy load of guilt upon the blessed Lamb who taketh away the sins of the world.

But I have another feeling that aids me, in the bosom of every man; namely, the need of consolation which every man is conscious that he feels. You have found scheme after scheme for happiness miscarry, disappointment in quarters where you least

expected it, sorrow and scorn and rejection where you anticipated a cordial welcome. You have tried literary pursuits, to give you comfort, and they have failed—you have tried wine and the card-table, and these have not comforted you—you have turned to excitement, and pleasure, and gambling, and racing, and hunting, and these have not satisfied you; you have tried all schemes and plans, and, like Solomon, your experience drives you to the deliberate conclusion—"All is vanity and vexation of spirit;" and you want still comfort—you want still something that will be a balm to your bleeding spirit—that will heal your broken heart—that will give you "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." My dear friends, there is but one remedy; the prescription which the Spirit of God alone has written, and which the Son of God alone has made up. The thing that will heal you is a leaf from the tree of life; the balm that will comfort you is the balm of Gilead. My amazement is, not that I hear of disappointed men committing suicide: the wonder to me is, that natural men do not more frequently do so. I say, there is something so crushing in the great reverses that occur every day,—there must be so terrible an anxiety when a man's all is in his trade, or on the sea, and at the mercy of wind and wave, or so situated that a single oscillation in the market may leave him penniless to-day, who had thousands the day before,—and when, in addition to all this, he has nothing to look to above and beyond, and nothing to trust to when all is swept away,—that I am not surprised that numbers feel any thing better than the terrible and desperate solitude which such losses must create in their hearts. I have, therefore, in your felt need of comfort, a voice pleading for you, and urging you, in the language of my text, to come. Are there not moments when you take a very correct and almost scriptural view of the precariousness and shortness of this present life—when you look at it just as it is, leaving all prejudice, excitement, and sympathy with things external, where they should be? Our life, should it be the longest, is very soon run out. But life does not always unwind itself gradually: the spring sometimes snaps, and life uncoils itself at once: many that rise beautiful like the sun in their race, are eclipsed at noon: many a one that comes forth strong and

able, and full of promise and of great age, is cut down like a tree, "no sooner blown than blasted." If this life were all—if I had nothing to hope for beyond it—I should pronounce the God that created me a cruel being; and feel that man had been made ten thousand times more wretched than the lowest of the beasts of the field. If I had no clear prospect beyond me of immortality and glory—no clear conviction that I have a home beyond the skies, and a father in that home, where near and dear ones have preoccupied seats of glory, I should curse the day when I was born; I should regard existence an absolute calamity, and I should pronounce life itself, like the toils of life, to be vanity and vexation of spirit. Does not this conviction flash through your minds at intervals—that there must be something more substantial than this life, something better than this world, something more worthy of man? and is not this a call to hear the invitation addressed in my text, "Come—and let him that is athirst come?"

I have thus noticed such auxiliaries and sympathies as lie within you: let me now mention other voices which call upon you to come and drink of the water of life freely. God the Father in heaven bids you come. I do not believe that the gospel is only addressed to the elect, as such; I believe it to be carried to every man's door, and that to every man under heaven it may be said, "Believe thou in the Lord Jesus Christ, and thou shalt be saved." I believe that it is true of every man that hears the gospel, that if he perish within the sound of it, he perishes a suicide, an eternal suicide; he plunges into perdition just because he would not believe God and escape into the city of refuge. God the Father asks you to come: he beseeches you to come. Nay, my dear friends, I believe, that if it be possible to save every soul in this assembly, God will save every soul. But it is possible only in one way, and that is the way chalked out in the gospel; and it is impossible for us to be saved in spite of our own consent. God never drags—he draws men to heaven: he never brings you there against your will—he makes you willing; we are first made willing. He says to every man, "Return unto me, and I will have mercy upon thee." Just try to realize this—that the great God that made the sky, and sprinkled it with all those orbs, some of them millions of times greater than our own—that God

who has merely to speak the word this night, and every heart in this assembly will be still—that God who could crush you, instead of seeking to conciliate you—that God who might sweep you from the earth, and fill your place with holy and adoring and happy beings—who might demand, instead of begging for, admission into every heart—in whom we live and move, and have our being,—beseeches you; and beseeches you to be what? To be happy—to be saved. He cries from heaven, and bids his ministers cry upon earth, "Whosoever will, let him come and take of the water of life freely." And God the Son, the Lord Jesus Christ, bids you also come. He came into the world, not to condemn, but to save mankind. Just read that beautiful biography—that holy and perfect biography. Is there in it one instance of that Saviour repelling a single sinner that came to him? is there an instance of his rejecting the entreaty of a single broken heart? is there an instance of his ever quenching the smoking flax, or breaking even a bruised reed? My dear friends, I conceive that the great cause why numbers of us live without the gospel, is that we misapprehend the very nature of the gospel: it is not something that you have to do, but every thing that you have to receive. It is not a process that you have to elaborate, the issue of which is to be heaven; but it is a prize that you have only to stretch out your hand and take, and be holy and happy for ever. If I understand Christianity, it is not the minister standing upon Sinai, and saying, "Do this, or thou shalt perish;" but the Lord of glory, from his cross and from his throne, saying to every one here, "Here is to thee the price of heaven, the key of paradise, the unsearchable riches, instant pardon, if thou wilt only be at the trouble to take it." Such is the evangelical message.

But it is added, in my text, that not only the Father and the Son invite you, but it is added here, that "the Spirit and Bride say, Come." The Spirit says, Come; the Holy Spirit of God speaks to every man, and says, "Come." Have you read the Bible? it is full of invitations. He acts in providence, which is full of warnings. He teaches the minister of the gospel, whose cry continually is, "Come." It is the Spirit of God that touches your conscience, and makes it throb: it is the Spirit of God that makes you feel that aching vacuity, that irritating chasm within,

in order that you may think of, and long for, and seek after living waters to satisfy you: it is the Spirit of God that reasons within you of righteousness, and temperance, and judgment. It is the Triune Jehovah that cries from his throne, "Whosoever will, let him come and take of the water of life freely." And as the ambassador from God, "we beseech you, in Christ's stead, as though God did beseech you by us, Be ye reconciled to God." But not only does the Spirit bid you come, but it is added also, "the Bride says, Come." Most persons who have sought to explain this text, though it may seem almost too bold and daring to say so—but we must read God's word in the light in which it was written, not in the light of any man, however wise, eloquent, or learned—have interpreted the bride to mean the church upon earth, inviting you to come by her ministers, her ordinances, her means of grace, and all the instrumentalities consecrated by Christ in the visible church. I do not think that this is so. We ought to be textual in our expositions, while we are faithful in our exhortations. I believe the Bride is not the church upon earth, but the church in heaven—the redeemed, the ransomed, who are about the throne of the Redeemer. We find throughout the whole book of Revelation that this is the meaning of the term: "The Bride makes herself ready." The true church comes down from heaven like a bride adorned for the bridegroom. It is that company called in one part, "the hundred and forty and four thousand standing on Mount Zion;" in another part, "the two witnesses;" in another part, "the woman hid in the wilderness for a time, times, and half a time;" called in another part, "the dead that die in the Lord;" and in another part, "his servants that serve him day and night without ceasing;" and now passed into heaven. Our blessed Redeemer says, God the Father, God the Son, and God the Holy Ghost bid you come, and the Bride—who has passed through your trials, tasted your sorrows, is experimentally acquainted with all the springs of your bitterness, has felt all your ups and downs, and has conquered all, and more than conquered all, and is crowned as the conclusion of all—adds her voice to the voice of her blessed Lord the Bridegroom, and cries from her innumerable thrones in heaven, to this conflicting, doubting, hesitating remnant upon earth,

"Come, oh come; and let him that is athirst come and take the water of life freely."

In this, my dear friends, we have presented a touching and beautiful view of what sympathy we have in heaven. Roman Catholics say that saints in heaven know what is doing upon earth. Perhaps they do. They say, too, that in consequence, we should worship them, which we ought not to do: "Worship God." But this I do think is intimated here, that saints in glory are intensely interested in the successive destinies of saints and sinners upon earth. And it is not unreasonable nor unscriptural to suppose, that if you have dear and near relatives—fathers, mothers, sisters, brothers, babes—who have been snatched from your circle upon earth, in order to hasten on completeness in glory, and who now constitute parts of the number whose name is the Bride—a son who has left thee, and over whose dust thou didst weep so bitterly—that son, now in the realms of the blest, leans down, and looks, and says in the voice of the Bride to thee, "My father, oh take of that living water: if you knew its sweetness, its freshness, its preciousness, you would drink and be happy, as I am happy too." And, mother in Israel, that babe whom you clasped so tenderly—that babe over whose agonies you hung many a weary night, with all a mother's anguish, and prayed, "My Father, if it be possible, let this cup pass from me" —that babe who has preceded you to glory, and who now worships around the throne with a palm in its hand and a crown on its brow—that babe leans from the higher firmament, and looks to thee its mother, and cries, "Mother, come and drink of this water freely. I drink of it just as it flows from the throne: thou mayest drink a little farther down of the same hallowed stream; and, drinking of that stream, we shall be united in faith, until we are united in fact; and if we have lost the relationship of men, we may still enjoy the communion of saints." And that daughter that bloomed too beautiful for earth, and was cut down by the scythe of the destroyer—nay, not so—that was gathered like a fair flower fitted for planting by the hand of God—that sister addresses her sister, and says, "Come: I am one of the Bride that saith, Come; and let him that is athirst come and take of the water of life freely." And, young man in this as-

sembly, that mother who nursed thee on her knee—who tended thy cradle in a far-distant home, amid those gray hills and desert moors—amid whose prayers thou camest to this great metropolis—from whom, like myself, thou hast derived thy first, and deepest, and holiest impressions—that mother belongs to that happy number; she too forms a portion of the Bride, and she looks down, it may be, and knows thee, and sees thee in thy wanderings, thy struggles, and thy griefs, and cries, "My son, my son! O Absalom, my son, my son! oh come and drink of this living water; drink of it freely without money and without price; turn from these broken cisterns, and, drinking of it, on earth anticipate the time when thou shalt be holy and happy with me."

Beautiful thought! the discipline of the church is temporary —the communion of the saints is eternal! The saints on earth and the saints in glory are but one living and true church; and the voices of them in glory come down from the skies, too musical for me to utter, and too deep for language to express—and mingle with those of Father, Son, and Holy Spirit, and His ministers on earth say unto each, "Come: and whosoever will, let him drink of the water of life freely." Believe not those who say that river is not for thee; believe not those who say thou art not welcome: all heaven waits to welcome you; there is nothing to repel you but your own prejudices and passions. "Let him that is athirst come, and take of the water of life freely."

Come, then, my dear brethren, let us listen to that voice. It may be the last time you may hear it. And if it be true—I wonder if it be!—if it be true that a father, a mother, a wife, a husband, a sister, a son, a child, is actually seeing and knowing us, with what intensity of feeling do they watch and await the struggle that is passing in some bosom at this moment, waiting and wondering if that struggle will issue in drinking of that water of life freely! Oh, may this be its issue! And if it be so, what a happy meeting shall we have in that place, where there shall be no more separation—where we shall drink of that river as it breaks forth in purity and splendour from the throne of God and of the Lamb!

LECTURE XXVII.

THE PERFECT BOOK.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book."—*Revelation* xxii. 18.

LAST Sunday evening I addressed you on the text that follows naturally in order, verse 17, and I then showed you the fulness of the salvation which is provided in the Saviour, and the perfect welcome with which you are invited to partake of it. I endeavoured to show you that great truth—which, indeed, you scarcely needed to be shown, because in your own experience and impulses and feelings, you have sufficient evidence of it—namely, that all flesh is athirst, that every man in the world, whatever be his profession, his age, his circumstances, or his condition of life, is athirst: that there is in man's heart a depth that nothing but the waters of the sanctuary can fill—a want that nothing but the gospel can satisfy—an aching chasm that he has tried to remove by going to broken cisterns which he has laboriously digged, and, disappointed, has digged again and again; yet he feels, when he comes to the close of his pilgrimage on earth, that this text is the true inscription for every thing upon earth: "If any man drink of this water, he shall thirst again; but whosoever drinketh of the water that Christ shall give him, shall never thirst, but it shall be in him a well of water, springing up into everlasting life." I showed you then, that to such as these the invitation is addressed, "Come." The Holy Spirit bids you come; the Bride, the church in glory, that comes down, when complete, as a bride ready for the bridegroom, bends down and bids you come. "And let him that heareth say, Come,"—that is, exemplify the missionary spirit. Many Christians are disposed to cherish much of the essence of Romanism, in looking to the minister as praying for them, and spreading the gospel also for them: in short, they

wish to do every thing by proxy, and to do nothing themselves. The minister is your leader, not substitute. The moment that any man becomes a Christian, that moment he feels that he has a mission. There is no such thing as a selfish monopoly in the experience of a Christian. The moment he becomes a saint that instant he feels the obligations and responsibilities of a servant. And, therefore, "he that heareth"—the word here is used in Scripture in the sense of hearing and accepting—"he that heareth says, Come." Since I addressed you, have you done so? Masters, have you said so, when you had opportunity, to your servants? Fathers, have you said so, when you had opportunity, to your children? Employers, are you prepared to wear out the last sinew, and to take away and wear down the last atom of existence in the physical strength of the employed; and yet, while this is going on, have you not even whispered, "Come: let him that is athirst come; and whosoever will, let him take of the water of life freely?"

I now come to a solemn warning, as important as it is solemn. I testify to every man that heareth the words of the prophecy of this book, "If any man shall add unto these things, God shall add unto him all the plagues that are written in this book." This primarily applies to the Apocalypse; but almost every divine who has looked at the text and offered an analysis of it, admits what I think they rightly admit, that the text is a close to the whole of the Scriptures of truth; that as the Apocalypse is placed, not only in the providence of God, but, I believe, in the express arrangement of God, at the end of the New Testament, so this solemn warning against addition to it implies and involves a no less solemn protest against any addition to that book, which is perfect and sufficient for the salvation of us all. I need not tell you, that, in almost every age of the Christian church, there has been a tendency in some "men of corrupt minds," as well as in a few good men of weak minds, to add to the word of God. At the close even of the second century, we read of other gospels—literally and truly so. I dare say some of you have read of such names as "the Gospel of the Infancy," "the Gospel of Nicodemus," and others assuming to be revelations of the mind and the will of God, which it was attempted to add to the sacred canon.

You have also, I dare say, heard skeptics remark, that our four gospels were selected from a number. Were it so, I venture to assert that the best evidence of the absurdity of the additions, and the clearest evidence of the inspiration of the originals, would just be to read them. Those men who make the remark have never read them. These false gospels were not heard of till the close of the second or beginning of the third century; they were never quoted by a writer previous to that period. They were never quoted by the enemies of Christianity; and they contain so many specimens of nonsense and extravagance, that if they had been in existence, or had been received by Christians, the bitter and sagacious enemies of the gospel would have rejoiced to lay hold of them, quote them, and circulate them. If you examine them, you will find they contain anachronisms and absurdities so many and plain that the very reading of them will produce a smile. But, I repeat it, the best proof that the Bible is inspired, and of its superiority to all human writings, is just the study of the Bible. Let any man read the First and Second Epistles to the Corinthians by St. Paul, and the Epistle to the Corinthians by Clement, a writer subsequent to the days of Paul, and supposed to have been a fellow-labourer of Paul—let any man, I say, just read the Pauline Epistles, and then those of the primitive father, and he will need nothing more to convince him that God inspired the one, and that the unaided genius of man composed and indited the other. I may give you one very striking specimen of contrast in style between an inspired apostle and an early father. You have all heard of the name of Ignatius; many of his writings are disputed, or disposed of as spurious, but there is one sentiment of his very frequently quoted: "Do nothing without the bishop. The presbyters are in the room of the apostles; and the bishop, of Jesus Christ." I think I quote correctly his words. Having thus read what Ignatius writes about ministers, let us turn to the words of St. Paul on the same subject: "Who is Paul, or who is Apollos, but ministers by whom ye believed?" Do you observe the contrast? With Paul, the minister is comparatively nothing, Christ is all; with Ignatius, the minister is almost God, and Christ is lost in his greater or equal glory. Ignatius substantially writes, that

John must increase, but Christ must decrease: Paul writes, that John must decrease, that Christ may increase, and Christ be all in all.

Such is a specimen of additions to the word of God—additions that need but the influence of common sense, not any higher or stronger one, to be seen and admitted to be the folly of man, professing, blasphemously, if not ignorantly, to be the workmanship of God.

Another class of additions to this book which are condemned in the solemn warning I have read, are all pretensions to prophecy, all predictions of events that are future, under the pretence that the parties predicting are inspired by the Spirit of God to do so. Such prophets and prophetesses, I need not tell you, have existed from the days of Simon Magus down to the days of Joan of Arc, Joanna Southcote, and the Mormon prophet. These parties professed to have a mission directly from above; and to be able, not only to pronounce what is truth now, extrinsic to the Bible, but also to be able to predict what shall take place in the future, beyond the horizon of man's view and the cognizance of man's mind. Such parties we at once denounce as either deluders or deluded. There is no evidence that a prophet exists in the church to whom God reveals things to come, or that such shall be in this dispensation. If such a one were to appear, we should at once, without testing his credentials, say, You are adding to what God has given; and, on the authority of the God who inspired the Bible, we can have nothing whatever to do with you. This, however, we are to distinguish: it is one thing to form an estimate, more or less probable, of things to come, from reading and soberly interpreting the prophecies of God; and it is quite another thing to assume to be a prophet, and to predict, on the pretended strength of inspiration from on high, things that are yet in the future. The first is a solemn duty; for "blessed is he that readeth, and they that understand, the prophecy of this book:" the last is deliberate wickedness; for "if any man add to the things which are written in this book, to him shall be added the curses that are contained in this book."

To a third class of additions to God's perfect word, I have

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called your attention sometimes before—the addition which the great Western Apostasy has made, of the books called the Apocrypha. You need not be told, I am sure, because most of you are aware, that the books of the Apocrypha, as they are called—the book of Ecclesiasticus, for instance, the book of Tobit, and the two books of Maccabees, and some others, constituting what is called the Apocrypha, the meaning of which is "hidden," as distinguished from Apocalypse, which means "revealed,"—were received by the Council of Trent, the sectarian synod which met about the year 1564, and declared to be just as inspired as the prophecies of Isaiah, or the Gospel according to St. John. Now I conceive that the Church of Rome, from and after that council, became fully developed as the great predicted Apostasy; and this is my great charge against that church. If the Church of Rome were like the Greek Church—a church that has erred, but is reformable—then I could think of it with less hatred of the dishonour it does to God, and brighter hopes of its restoration. But, if I understand my Bible, that church is marked out as the irrecoverable and hopeless Apostasy, doomed to destruction, not destined to reformation. And I believe that one of the gravest sins that that communion has committed, and one of the springs of those grievous heresies by which she is defiled, is her tampering with that blessed word. For whenever a church tries or desires to add a corruption to God's word, sooner or later she receives into her heart a curse from God's throne. That church has added what is called the Apocrypha. Now is there any evidence that these books are part of the word of God? I believe, on this day* many devoted men are calling the attention of their flocks to the great principles of contrast between the Apostasy and the gospel of Jesus; and perhaps I may contribute to enlighten your minds, in these days when one needs to see one's standing clear and to feel one's footing firmly, if I show you, by a very brief recapitulation, that there is not the shadow of a shade of ground for incorporating these Apocryphal books with the word of God.

First of all, these books were not written in Hebrew, like the

* November 5.

rest of the Old Testament Scripture. One would say that this was, at the outset, a presumption against their being canonical. In the second place, these books are never once quoted by our Lord, although he has quoted most of the other books of the Old Testament. In the third place, they are not once quoted by an apostle. In the fourth place, (and mark this,) they were never accepted by the Jews as part and parcel of the word of God. Now I lay much stress upon this. The Jews committed great and grievous sins; but they were faithful in one thing: they kept in its integrity, its purity, its simplicity, God's most holy word. They explained it away by their traditions, they neglected it, they misunderstood it, I admit; but they never added to or subtracted from it. They were raised up for the special mission of being the *custodes*, or guardians of the word of God; and that mission they discharged faithfully to the very letter. If the Jews had originally received into their hands the Apocryphal books as Scripture, and had willingly and wickedly excluded them at a subsequent date, would not our Lord, when he accused them of not reading Scripture, of misinterpreting Scripture, of making void Scripture, have accused them also of leaving out five or six whole books from the sacred canon itself? But he did not do so, and therefore it is evident that the Jews justly repudiated them. They are not received by the majority of the Christian fathers, and only one or two books are alluded to by one or two fathers. These fathers give whole catalogues of what are called the canonical books; and not in one instance, during the first four centuries, do they receive the Apocrypha as part and parcel of the word of God. And at no general council previous to the year 1564 were these books declared to be canonical. And what is strange enough, and what I wonder how Pope Pius IX. (who probably, as prospects indicate, will close the Popedom,) can get over, is this fact: that Gregory the Great, the most distinguished pope, perhaps, in the line, positively declares the Second Book of Maccabees not to be inspired. I wonder how any one can advocate and defend the unity of a church, whose pope in the sixth century declares the Second Book of Maccabees to be uninspired, and whose pope in the nineteenth century swears that it is inspired. This is a specimen of the unity that subsists in that church; and

this I may say, in passing—it will be time enough for us to answer the charges made by the Church of Rome, of our disunion, when she has shown that she has even the shadow of unity herself.

I might also mention another disproof of the inspiration of these books. They authorize the practice of lying; they approve the crime of suicide. It is said in one part, that some one fell upon his sword, "thus preferring to die a noble death" (suicide) "than to fall into the hands of his enemies." They also justify lying, transmigration of souls, and prayers for the dead. But perhaps the most triumphant disproof of their inspiration is the closing sentence of the Maccabees. "And if I have done well," says the writer, "and as is fitting the story, it is as I have desired: but if slenderly and meanly, it is that which I could attain unto." (2 Macc. xv. 38.) Can you conceive an inspired writer seeking forgiveness for his errors, or begging his reader to overlook his mistakes? Why, the very close of the book itself is evidence that the writer of it never pretended to be inspired, and, I am sure, would look with amazement at the decision of the Council of Trent, pronouncing that to be inspired which he knew to be the concoction of his own unaided mind.

Such, then, is another specimen of addition to this book; and such additions, I believe, bring the body which is guilty of them under the terrible curse. And who does not know, by reading the 17th and other chapters of the Apocalypse, how completely Babylon is brought under the curses of this book? And one of her crimes, I doubt not, in the judgment of God, is her adding to the things that are written in this book. But there is another plan of adding to them: it is not necessary to fulfil the crime mentioned in the text, to add other *books;* it is said, add other *things* to the things that are contained in this book. For instance, those teachers mentioned in the chapter we have this evening read, who said that circumcision was essential to our acceptance before God, were guilty of this sin. The distinction is this:—If any church shall say, This rite or ceremony is proper for decency, for order, for convenience, I think it is duty instantly to acquiesce: but if any church in the universe, presbytery, synod, or prelate, or pope, or general council, were to say that circumcision, or any such thing, instead of being merely a subordinate

rite, or discipline, or ceremony was essential to the salvation of the soul, such church or individual would be adding to the things that are written in this book; and it would be my duty to protest against the addition, and the party so adding would be laid under that terrible curse denounced against those who add to it. Such addition, for instance, is made where transubstantiation is added to the Lord's supper—the mass added to transubstantiation—and the worship of the Virgin Mary to that of God—the mediation of angels or archangels to that of Christ—the altar added to the communion-table, or, to use the more technical language, the communion-table developed into the altar; the simple sacrament ceasing to be a sacrament, and becoming a sacrifice; marriage "honourable in all," pronounced to be dishonourable in some; and Peter, declared to be worthy of blame, pronounced by a general council to be absolutely infallible, with all his successors:—these are the additions of man to the things of God. This is not development; for there is no development reoognised in Scripture except this—the development of Christian principles in Christian practice, and holy men into servants and missionaries of the Lord.

But it is argued, as you will often hear, by those who add, and confess that they add, to the things that are written in this book—for the Church of Rome makes no secret of it—that the Bible is an insufficient book. In fact, a great characteristic of that church is finding fault with God's word, and trying to mend it by the additions of men. She admits that she adds to the things written in this book; and the remark made by many of her advocates and apologists—for the Church of Rome has not only advocates within her pale, but apologists without, and where we should least wish to find them—is, Surely it is less dangerous to believe too much, than to believe too little. She says, We believe all that you Protestants believe, and we just believe a little more; and if you are safe in receiving a portion, we are yet more safe; for it is better to believe too much with us, than to believe too little with you. My answer to such reasoning as this is, Excuses may be very injurious in this as in other matters. Is it not very injurious to eat too much, at least as injurious as to eat too little? I appeal to those who are merchants, whether it would not as

much derange your accounts, if in your summing up you were to say that four and four make nine, as if you were to say that four and four make seven! It is perfectly plain, therefore, that you may err in excess with as great detriment to the sum total or result, as you may in deficiency. And if it be mere excess of doctrine which the Church of Rome adds, it may be just as perilous and mischievous as if she believed too little. But alas! alas! her additions are not simple additions! Would to God that they were! If they were the mere rubbish of Rome added to the gem of God's truth, it might be that the superincumbent rubbish would blow off, or might be swept away; or chinks and crannies might occur in it, through which some bright beams of the inner glory might penetrate, and reveal to us the pearl of inestimable price that is hid within. But it is not so: it is not the mere addition of other doctrines, but it is the addition of doctrines that neutralize, destroy, and utterly subvert the great truths that she has already received. And therefore we say her additions are not mere excess, but they are additions of that which destroys and neutralizes what God has said.

My dear friends, we must take nothing that the church decides, or the minister proclaims, as being a completing of, or an addition to what God has perfectly, conclusively, and finally said. When you are to hear God's voice, all the voices of science, geology, astronomy, literature, reason, every voice in the universe must be still, that you may hear no voice but God's. Recognise nothing as divine but what comes from his throne. And when the minister preaches his sermon, it must not be the selecting of a text on which to hang, as on a peg, a human discourse; nor must it be an adding to the text something in order to make it complete, to make it tell; but if the minister's sermon be what it ought to be, the text will be the key-note, and all his illustrations will be the harmonies that play and revolve around it. The text must be the great original voice, and the minister's sermon the well-defined and articulate echoes of that great original, commending not themselves by their music, but commending the original to the hearts of all that hear. And hence what we say from this pulpit must not be additions to God's word, but expansions of it; not making the book more plain, or the Bible more perfect, but

trying if peradventure we may cast into your minds some new light-beam, and drive from your judgment some oppressive and dark prejudice.

We have a striking specimen of a warning almost the same as that contained in my text, given by the apostle Paul, in Gal. i. 8; and it shows the harmony between the epistles of the New Testament and this precious book. "If we," he says, "or an angel from heaven, preach any other gospel unto you, let him be accursed." It seems as if John and Paul had been consulting together. No, it does not seem so; it proves that John and Paul drew their inspiration from the same fountain, when they breathed that inspiration in the same sentiment, only in varied language. "If we, or an angel from heaven, preach any other gospel than that you have received, let him be anathema!" The apostle supposes that there may be great eloquence in commending an addition to God's word, in advocating this other gospel; for an angel's tongue is the symbol used by Paul for high eloquence. It may be the most gifted and eloquent minister that ever spoke; he may array his thoughts in the most gorgeous terms; he may make his ideas brilliant and vivid, like sparks from an anvil; he may speak with power that shall wrap you in undisturbed and riveted attention; and yet he may use all this eloquence, and exhibit all this splendour, not to make you love God's book more, but to make you feel the necessity of something additional to that book—another gospel in order to make it perfect. But the apostle supposes not only that there may be great eloquence, but that there may be also great moral excellence. He does not say, If we, or a demon emerging from the depths of hell; but he supposes a heavenly hierarch to be just come down from the unutterable glory, presenting a splendour that man's unpurged eye can scarcely look on; and he says this: If that angel were to preach to you any thing additional to this book as essential to its perfection, he not only would incur a curse from God, but you would be warranted in saying, "Let him be accursed." But the apostle supposes more; he supposes there may be great official rank preaching another gospel, and trying to add to the things that are written in this book: for he says, If *we*—we the apostle, the recent convert at Damascus—we who

were in the third heaven—we who saw visions too bright for human pencil to depict, and too glowing for human language to express—if we, an apostle, were to preach any other gospel, let us be anathema. If the apostle puts the hypothesis, "If *we* preach another gospel," may not I without uncharitableness vary the expression, and say, "If an apostle's successor preach another gospel, let him be anathema?" I care not who he is—I care not what may be his rank, whether the humblest presbyter or the highest prelate; I receive his word only so far as it is the counterpart of my Lord's; and I accept what he says only so far as he can demonstrate it to be borne out and sustained by that book which is the balance which has no crookedness, the test that never fails, the standard to which you must ever appeal. But the apostle supposes something more in that passage; he assumes that you, the laity, know the things that are written in this book. And he assumes yet more—that the laity are capable of knowing, and searching, and determining whether the minister preaches what is written in this book. I do not say that by that word is meant all the baptized—I could not commit the matter to them; or that by that word are meant all communicants—I cannot commit the matter to them; I mean God's own people—God's redeemed, sanctified, holy, regenerated ones: they know the things that are written in this book; they are competent to say whether a minister preaches the things that are written in this book; they will not be led away, though delusions come just of the kind alluded to by the apostle; and such delusions we may expect, so dark and terrible that they will almost deceive the very elect; yet them they cannot deceive. And, therefore, "If we, or an angel from heaven, preach any other gospel unto you, let him be anathema." "And if any man add unto the things that are written in this book, God shall add unto him the plagues that are written in this book."

But perhaps you ask, Why is it that the Bible cannot be added to? I hold, that it follows from the very nature of the book, that it cannot be added to: and I make a distinction between two words; and if you recollect the distinction, I think it will be a great guide to you. The distinction lies between a revelation and a discovery. The distinction between the two is very great. A

revelation is something that God makes to man; a discovery is something that man makes for himself. For instance, Columbus made a discovery of America; God made a revelation of heaven. What man makes, man can add to; and hence a child now knows more about America than Columbus knew; but what God reveals, God alone can add to. America we can visit; we can measure it, we can examine it, we can analyze it more by visiting and travelling it more; but this revelation comes from a land which human foot has never trodden, and descends from a height to which an angel's wing never soared; it is an emanation from a source which is infinite. Man's discovery may be improved and added to by man's researches; God's revelation came down from heaven, like the bride for the bridegroom, perfect in all its glory.

Thus, then, by keeping this distinction before you, you can see that addition is impossible; at least impossible to one that knows its nature and its character. If any man, therefore, should come to you now, and profess that he had received some book from God, some inspiration from the Almighty, to make known things that are not in the Bible, you are not to be at the trouble to examine him. For instance, I have read of the book of Mormon, an extravagant and absurd book got up in America: this is a book that I would not be at the trouble of examining; the moment it is brought before me, I must say, I can have nothing to do with it; it is adding to what God has pronounced to be perfect; I will not trouble myself to analyze it; I repudiate and reject it, the moment it is proffered me as a book from God, and as adding to the perfection of holy writ. But if another man comes to me and says, I have discovered in the Bible a truth which I think you have not; or, I have discovered in the Bible a doctrine which I think for centuries has been missed by laborious, pious, talented men—however improbable this must seem, yet I might naturally and scripturally suppose that God may have here vouchsafed greater light to greater painstaking and more patient prayer; and I might think it possible that he should have discovered these truths which I have overlooked. Nay, while the saving, vital truths of Christianity are plain, and are not to be neutralized or superseded, I do not know but there

may be depths and heights in this glorious volume to which we have never yet risen, and which will only be evolved in the course of more patient, prayerful, and devoted inquiry. But if any person comes to me with such a proposition, I do not treat him as I should treat another bringing the book of Mormon. I should say to him, You are taking the right course, you are acting upon right principles; produce a proof of what you say is new from the book of God: I can meet you there: I am bound to meet you and to deal with you, and either to disprove your assertion and show you are not right by this book, or to hear the proofs you are able to adduce in order to prove that they are written in this book; and if you show your doctrine to be in this book, then it is my duty to receive it as the word of God. Thus, when a person comes with additions to it, professedly from God, I recollect my text, and I recollect what Paul says: "God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son,"—the final and conclusive speaking: and just as we have a perfect atonement, so, I believe, we have a perfect Bible.

Now all this teaches some lessons; one or two of which I will touch upon this evening, reserving the others for next Lord's-day evening.

First, that the Bible is the great foundation of our creed, the exclusive source of our theology, the great fountain-head of all our hope in the prospect of eternity. The Bible is the common anchorage-ground of all true Christians: as long as we ride there, so long we are safe. But the instant we leave that anchorage-ground, the noblest vessels will make shipwreck; the Isis and the Tiber cannot be substitutes for it; they are full of reefs, and quicksands, and shoals, and many a fair ship has there made shipwreck: the only sea in which you can sail securely, the only anchorage-ground on which we can ride sweetly under the shadow of the Most High, is the word of God, and the word of God alone.

Be thankful, most thankful, that the Bible is a written book; printed or written is one and the same thing. If the Bible had not been written, if its sentiments had been left to oral tradition or to oral transmission, I believe Christianity by this time would

have become a caricature—the Bible would have been developed into the Breviary, and the Apostolic Church merged in the Great Apostasy. But the Bible remains still; it is a stereotype; it is a great immutable and everlasting fixture; its foundation is firmer and deeper than that of the pyramids of Egypt: time cannot waste it, the sands of the desert cannot engulf it. It is that glorious mountain which stands firm when all around it oscillates and shakes. And those controversies which you hear among true Christians are not the thunders from within the mountain; they are all outside the mountain: and when you hear them, do not suppose that Christianity is about to crumble into chaos. I believe that all the controversies and the disputes that take place now, are merely the adjusting and righting of all confusions, disagreements, and misconceptions, preparatory to that day when the Bride shall be perfect and ready, and "the Lord shall come down from heaven, even in like manner as we have seen him go into heaven." When, therefore, you see controversies, when you hear of disputes, do not suppose that Christianity is in peril. If a person who had never seen a mountain—and some such may be present—were to go into the Highlands, and see one of these great mountains with a cloud resting on its summit, he would think, as he saw it, that the clouds must be part of the mountain; and when the wind swept it away, he might suppose that a part of the mountain had been swept away. But it is not so; the cloud has been merely dissolved, and the waters run down the mountain-sides, to water the parched heath-bell, and to feed the streams that rush onward to the main. The mountain is not made nor marred by the cloud: it remains; the cloud only is gone. So it is with all disputes and controversies: the fume and smoke of discussions are not part of the book; they are outside the book. And when they are over, it is not a part of the book which is gone, but only the clouds which obscured and darkened it.

Be thankful, in the next place, let me say, that the Bible is accessible to you. I think it is one of our greatest mercies, that there is no book so cheap as the Bible, and no book that every man may obtain so easily. My calm and deliberate conviction is, that the Bible in the pew is the best antidote to all heresy in the pulpit; and that if every hearer had a Bible, it would be a better

guarantee for pure evangelical religion from the pulpit, than all the presbyteries, general assemblies, bishops, and archbishops in Christendom. Let the people have the Bible in their hands, and the knowledge of it in their hearts; and when the minister tries to preach another gospel, he will find he has other materials to deal with than he supposed.

In the next place, let me bid you be thankful, most thankful, for the translation of the Bible. It was written originally in Hebrew and in Greek; it is translated in the form in which we have it, and I do believe—I say it with the greatest consideration—that the nearest approach to a miracle in modern times is the authorized translation of the Scriptures. It has its flaws, and its imperfections, but its perfections are inimitable and unspeakable. There is something in its very language full of majesty, associated as it is with our earliest and fondest recollections and sympathies. And if those parts of it, let me add, which are mistranslated were altered, it would only make more clearly—not more certainly—seen its support of evangelical Christianity. For instance, there is a passage in Titus, which I have before mentioned, "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," which properly translated would be, "the glorious appearing of the Lord Jesus Christ, our great God and Saviour:" and there are five other passages where the same expression occurs, and where it ought to be rendered in the same way. Our translation is an admirable one, its enemies being judges: and I have here a list of passages from the Roman Catholic version, (published by Richardson, with notes by Dr. Challoner, 1847,) in which, where their version differs from ours in certain expressions in the text, notes are introduced substantially from this very version of ours, which they continually condemn and repudiate. For instance, Matt. v. 18, in the Douay version it is, "Amen, I say unto you;" in the note upon it, it is "i. e. assuredly, in very truth;" the Protestant Bible has embodied in its translation what they have put into a note, "For verily I say unto you." In Matt. vi. 11: "Give us this day our supersubstantial bread." The note that they add says, "Supersubstantial bread. In St. Luke, the same word is rendered 'daily bread.'" The Protestant Bible has it, "Give us this day

our daily bread." I might go over the whole New Testament and show you this.

The following are a few specimens, which might be greatly extended :—

Matt. x. 16.

Douay. "Be ye therefore wise as serpents, and *simple* as doves."
NOTE. "*Simple*, that is, *harmless*, plain," &c.
Protestant Bible. "And *harmless* as doves."

Matt. xi. 6.

D. "And blessed is he that shall not be *scandalized* in me."
N. *Scandalized in me.* That is, shall not take occasion of scandal or *offence.*"
P. B. "Shall not be *offended* in me."

Matt. xviii. 6, 7, 8.

D. 6. "But he that shall *scandalize* one of these little ones."
7. "Wo unto the world because of *scandals.*"
8. "And if thy hand or thy foot *scandalize* thee."
N. "*Scandalize*, that is, *cause to offend.*"
P. B. 6. "But whoso shall *offend* one of these little ones," &c.
7. "Wo unto the world because of *offences.*"
8. "Wherefore, if thy hand or thy foot *offend* thee."

Matt. xx. 15.

D. "Is it not lawful for me to do *what I will?* Is thy eye evil," &c.
N. "*What I will;* viz. *with my own*, and in matters that depend on my own bounty."
P. B. "Is it not lawful for me to do *what I will with mine own?*"

Matt. xxvi. 17; Mark xiv. 1; Acts xii. 3.

D. "And on the first day of the *azymes* the principles came to Jesus, saying," &c.
M. "*Azymes.* Feast *of the unleavened bread.*"
P. B. Now, the first day of *the feast of unleavened bread*, the disciples," &c.

Luke xxiii. 54; John xix. 14.

D. "And it was the day of the *parascue*, and the Sabbath drew near."
N. "That is, the eve, or day of *preparation* for the Sabbath."
P. B. "And that day was the *preparation*, and the Sabbath drew on."

John iii. 18.

D. "He that believeth in him is not *judged.*"
N. "Is *not judged;* that is, is *not condemned.*"
P. B. "He that believeth in him is not *condemned.*

John iii. 19.

D. "And this is the *judgment;* because," &c.
N. "The *judgment;* that is, the cause of his *condemnation.*"
P. B. "And this is the *condemnation*," &c.

John xiv. 16.

D. "And he shall send you another *Paraclete.*"
N. "*Paraclete;* that is, a *Comforter.*"
P. B. "And he shall give you another *Comforter.*"

Acts ii. 24.

D. "Whom God hath raised up, having loosed the *sorrows of hell.*"
N. "Having *loosed the sorrows,* &c. Having overcome the grievous *pains of death.*"*
P. B. "Whom God hath raised up, having loosed the *pains of death.*"

Acts xvi. 16.

D. "A certain girl, possessed with a *pythonical spirit,* met us."
N. "*A pythonical spirit;* that is, a spirit *pretending to divine and tell of fortunes.*"
P. B. "A certain damsel, possessed with a *spirit of divination,* met us."

Rom. i. 4.

D. "Who was *predestinated* the Son of God in power."
N. "*Predestinated.* Christ, as man, was predestinated to be the Son of God; *and declared to be so* (as the apostle here signifies) *first* by power," &c.
P. B. "And *declared* to be the Son of God, with power."

Rom. vii. 1.

D. "Know you not, brethren, how the law hath dominion over a man, *as long as* IT liveth?"
N. "As long as IT liveth, or as long as HE liveth."
P. B. "As long as *he* liveth."

Rom. viii. 38.

D. "For I am *sure* that neither death, nor life, nor angels," &c.
N. "I am *sure;* that is, I am *persuaded;* as it is in the Greek, πέπεισμαι."
P. B. "For I am *persuaded* that," &c.

1 Cor. viii. 13.

D. "Wherefore, if meat *scandalize* my brother, I will never eat flesh, lest it should scandalize my brother."
N. "If meat *scandalize;* that is, if my eating *cause my brother to sin.*"
P. B. "Wherefore, if meat *make my brother to offend,* I will eat no flesh, *lest I make my brother to offend.*"

1 Cor. ix. 16.

D. "For if I preach the gospel, *it is no glory to me.*"
N. "*It is no glory;* that is, *I have nothing to glory of.*"
P. B. "For though I preach the gospel, *I have nothing to glory of.*"

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* It may be seen in the *Hammersmith Discussion* with what indignation Mr. French receives the bare idea of Christ having suffered in hell, and accuses Protestant writers of blasphemy for mentioning such an idea. It is the Roman Catholic Bible that so teaches. It says, "loosed *the sorrows of hell,*" while we say, "*pains of death.*" The note is only a subsequent addition.

1 Cor. x. 13.

D. "Let no *temptation take hold on you,* but such as is human."
N. "Or, *no temptation hath taken hold of you,* or come upon you, as yet, but what is human, or *incident to man.*"
P. B. "There *hath no temptation taken you,* but such as is *common to man.*"

1 Cor. xiv. 12.

D. "So you also, forasmuch as you are zealous of *spirits.*"
N. "Of *spirits.* Of *spiritual gifts.*"
P. B. "Even so ye, forasmuch as ye are zealous of *spiritual gifts.*"

2 Cor. viii. 2.

D. "And their very deep poverty hath abounded unto the riches of their *simplicity.*"
N. "*Simplicity;* that is, *sincere bounty and charity.*"
P. B. "And their deep poverty abounded unto the riches of their *liberality.*"

2 Cor. xi. 28.

D. "My *daily instance,* the solicitude for all the churches."
N. "My *daily instance.* The labours *that come in and press upon me every* day."
P. B. "*That which cometh upon me daily,* the care," &c.

2 Cor. xii. 9.

D. "For power is made *perfect in infirmity.*"
N. "*Power is made perfect.* The strength and power of God more perfectly shines forth in our *weakness* and infirmity."
P. B. "For my strength is *made perfect in weakness.*"

Eph. i. 14.

D. "Who is the pledge of our inheritance, for *the redemption of acquisition,* unto the praise of his glory."
N. "*Acquisition;* i. e. *a purchased possession.*"
P. B. "The redemption *of the purchased possession,* unto," &c.

Eph. iii. 15.

D. "Of whom *all paternity* in heaven and earth is named."
N. "*All paternity;* or, *the whole family,* πατριὰ."
P. B. "Of whom the *whole family* in heaven and earth is named."

Phil. ii. 6, 7.

D. 6. "Who being in the form of God, thought it not robbery himself to be equal to God,"
7. "But *debased* himself, taking the form," &c.
N. "*Debased himself,* (*exinanivit,*) *made himself of no account.*"
P. B. "But made himself *of no reputation.*"

Thess. iii. 1.

D. "That the word of God *may run*, and may be glorified."
N. "*May run;* that is, may spread itself, and have *free course.*"
P. B. "That the word of God may have *free course*, and be glorified."

2 Tim. i. 10.

D. "But now is made manifest *by the illumination* of our Saviour Jesus Christ."
N. "*By the illumination;* that is, by the bright *coming and appearing of our Saviour.*"
P. B. "But is now made manifest *by the appearing* of our Saviour Jesus Christ."

Heb. i. 3.

D. "Who being the splendour of his glory and *the figure* of his substance."
N. "*The figure,* (χαρακτὴρ:) that is, the *express image,* and most perfect resemblance."
P. B. "Who being the brightness of his glory, and the *express image* of his person."

Heb. i. 3.

D. "*Making purgation* of sins."
N. "*Making purgation;* that is, *having purged away our sins* by his passion."
P. B. "*When he had by himself purged our sins.*"

Heb. ii. 16.

D. "For nowhere *doth he take hold of the angels:* but of the seed of Abraham he taketh hold."
N. "That is, *he never took upon him the nature of angels,* but that of the seed of Abraham."
P. B. "He *took not on him the nature of angels,* but he took *on him* the seed of Abraham."

Heb. vi. 1.

D. "Wherefore, leaving *the word of the beginning of Christ.*"
N. "*The word of the beginning.* The *first rudiments of the Christian doctrine.*"
P. B. "Therefore, leaving the *principles of the doctrine of Christ.*"

Heb. xi. 29.

D. "From whence also he received him for a *parable.*"
N. "*Parable;* that is, a *figure* of Christ."
P. B. "From whence also he received him *in a figure.*"

Heb. xi. 19.

D. "By faith he *that is called Abraham.*"
N. "Or, *Abraham being called.*"
P. B. "By faith, Abraham, *when he was called,*" &c.

Heb. x. 18.

D. "There is no more *an oblation for sin.*"
N. "There is no more occasion for a *sin-offering.*"
P. B. "There is no more *offering for sin.*"

Heb. viii. 13.

D. "Now, in saying a *new*, he hath made the former old."
N. "A *new*, simply, *covenant.*"
P. B. "In that he saith, a *new covenant*, he hath made the first old."

Heb. viii. 2.

D. "A minister of the *Holies.*"
N. "That is, the *sanctuary.*"
P. B. "A minister of the *sanctuary.*"

Jude 6.

D. "And the angels who kept not their *principality.*"
N. "*Principality;* that is, the *state in which they were first created.*"
P. B. "And the angels which kept *not their first estate.*"

Jude 8.

D. "And despise dominion, and *blaspheme majesty.*"
N. "Blaspheme *majesty*, i. e. speak evil of them that are *in dignity.*"
P. B. "Despise dominion, *and speak evil of dignities.*"

Jude 9.

D. "But said, The Lord *command thee.*"
N. "Or, *rebuke thee.*"
P. B. "The Lord *rebuke thee.*"

1 John iii. 4.

D. "And sin is *iniquity.*"
N. "Iniquity, (ἀνομία,) *transgression of the law.*"
P. B. "For sin is the *transgression of the law.*"

3 John 4, 5.

D. "I have no greater *grace* than this."
N. "That is, nothing that gives me greater *joy.*"
P. B. "I have no greater *joy.*"

2 Pet. ii. 1.

D. "Who shall bring in *sects of perdition.*"
N. "That is, *heresies destructive of salvation.*"
P. B. "*Shall bring in damnable heresies.*"

2 Pet. ii. 11.

D. "Whereas angels, though they are greater in strength and power, bear not an *execrable judgment* against," &c.
N. "That is, they use no *railing* nor cursing sentence."
P. B. "Bring not *railing* accusation against," &c.

James i. 18.

D. "For of his own will hath he begotten us by the Word of truth, that we might be some *beginning* of his creatures."
N. "*Beginning*, i. e. *a kind of first-fruits* of his creatures."
P. B. "That we should be *a kind of first-fruits* of his creatures."

Rev. xxi. 17.

D. "And he measures the wall thereof, a hundred and forty cubits, *the measure of a man*," &c.
N. "i. e. *according to the measure of men;* this seems to be the true meaning of the words."
P. B. "And he measured the wall thereof, an hundred and forty cubits, *according to the measure of a man.*"

It will thus be seen that the note in the Romish version is just our Protestant translation. Be thankful for our translation, which was begun by Tyndal, and finished in the reign of James I. in 1611; and, lastly, give that holy book supremacy in everyday life, and character, and conduct. Build upon no man's word: he that builds his creed on God's word will feel his footing sure when the world is convulsed around him. One text from the Bible outweighs a thousand fathers; and one "Thus saith the Lord" is more conclusive to my mind than all the decisions of all the councils in Christendom. With the Bible, you can never be made slaves; without the Bible, you will not long remain freemen. With the Bible, our privileges, our freedom, our faith, our hope, must rise or fall together.

Recollect, my dear friends, these things were written, this book was inspired, that, believing, ye might have life through his name. They were not written for our curiosity or for our delight, but "for our learning." When the manna fell about the camp of the Israelites, they did not gather it as naturalists, to classify it, but as hungry men, to live upon it. When the Israelites looked to the serpent of brass, they did not look upon it with mere curiosity, anxious to test the metal; but they looked upon it as dying men, to be healed by it. My dear brethren,

take care of reading the Bible as critics, as geologists, as controversialists, as philosophers. It is your Father's great voice: listen to it. It is your Father's blessed prescription: take it to your hearts. It is not something to be cavilled at, to be analyzed, to be disputed; but it is truth to be admitted into the mind, grace to be received into the heart; and if you will open that blessed Book, and pray to Him that inspired it to teach you its meaning, and rivet its truth upon your hearts, then you will find it is not only the plainest book, but the best book. You will bless God throughout eternity that you took "that lamp from off the everlasting throne," which opened to you the way of salvation, and gave you a response to the question, "What must I do to be saved?" which no other oracle can give: "Believe in the Lord Jesus Christ, and thou shalt be saved."

LECTURE XXVIII.

THE ADVENT.

"He that testifieth these things, saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."—*Revelation* xxii. 20.

I HAVE explained in previous lectures the manifold and attractive glories of the heavenly Jerusalem; and I have shown you the characteristics of those who shall be excluded from, and the characteristics of them who shall be admitted within, the gates of the city—enjoy its sorrowless and its nightless state, and so be for ever with the Lord. In this chapter I have dwelt also upon additional warnings or testimonies that are added, under the inspiration of the Spirit of God, by John the evangelist. I have shown you the invitation addressed to all in verse 17. The Holy Spirit of God,—the bride—the redeemed church that is now waiting to be complete by the accession of the saints that are now on earth—say, "Come; and let him that is athirst come, and whosoever will, let him come." That is, let every man say to another, Come: and thus it is a great mistake that only the ministers of the gospel are to be the preachers of that gospel. It is the great law of the Christian economy, that every heart that receives the truth is to seek to communicate that truth. There is no fear of the ministerial office being entered on by too many, or of too much zeal in this blessed vocation: the risk is all in the opposite direction. The Spirit says, Come; the church says, Come; and let every one that heareth, say, Come: let every one that has felt the preciousness and the sweetness of these living waters, proclaim to those who are ignorant of them, "Come and drink and be satisfied, all." "And let him that is athirst come, and whosoever will, let him come and take of the water of

life freely." There is no restriction, no limit; there is no man in this vast assembly who is not at this moment welcome to the Lord Jesus Christ. There is no man at this moment between whom and that blessed Lord there is any obstructing element, except that man's unbelief and unwillingness to go to Jesus. There is no curse upon you, like a vast load pressing you to hell, when you would spread your wings and soar to heaven. There is none that you will have to blame if you are lost. This, as I have often told you, will be the corroding and terrible agony of the lost: "I did it all myself; I am a suicide, self-ruined: God did nothing of it; I did it all myself." "Whosoever is athirst," then, "let him come and take of the water of life freely."—I then showed you the guards that are placed upon this book, and, indirectly, upon the whole word of God. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." And then, to close all, that glorious Redeemer, "who testifieth these things," saith, "Surely I come quickly:" and then it is added, "Amen. Even so, come, Lord Jesus." It is most remarkable, that the book opens with this and closes with it. "Behold, he cometh with clouds, and every eye shall see him." We too shall see him. There is not an individual in this assembly who shall not gaze upon the Lord of glory, no longer hanging in agony upon the cross, but throned in ineffable grandeur upon the throne of his glory: "And they also that pierced him; and all kindreds of the earth shall wail because of him." And the book concludes with the same, as if that warning were of special moment, of great, instant, and personal importance—"I come quickly. Even so, come, Lord Jesus."

In this lecture I shall endeavour to show you how full the New Testament is of what is called the second advent of our Lord, whatever be the nature of it. You must not take my opinion of the nature of it: you must not form your conceptions of that day from any descriptions of mine; but you must, like the Bereans, search the Scriptures, and see if these things be so; and if then

my voice is the echo of the voice of the Spirit of God, it is at your peril that you reject it, it is your privilege to receive it.

Explain it as you may, no sooner was Jesus gone from his disciples, than they felt it an irreparable catastrophe; and every time that Jesus gave them an intimation of his going away, the apostles mourned over it, and they were comforted only by such words as these, "It is expedient that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Yet you must notice, that the Holy Spirit was not to be substituted for Jesus, but a witness of Jesus. It is, I conceive, a misapprehension of the nature of the evangelical economy, to suppose that the Spirit of God has so taken the place of Jesus that we can dispense with him, and look only to the Spirit. If I understand his office, or if I have read the Scriptures that proclaim it clearly, the office of the Spirit of God is, not to supersede the King of saints, not to be a substitute for his personal coming, not to make us satisfied that he is gone, and careless that he should come again; but to testify of Jesus, to create in us an intenser waiting for his advent, to cause us to cleave closer to him in love, in truth, in sympathy, and to count all things but loss for the excellency of the knowledge of him. In all the hardships that the apostles suffered, the promise which he himself gave them, "I will come again," seemed to be that which sustained them in their toils, mitigated their sorrows, increased their patience, brightened their hope, and made them to be "more than conquerors." And, strange to say, Jesus had no sooner gone than the cry was raised, "Come, Lord Jesus." And he has no sooner declared, in the closing verse of this chapter, "I come quickly," than John instantly says, not as some would say, "Lord, we can do without thee, for we have the Spirit. Lord, we do not need thy presence, for the Comforter is with us:" but John adds, what we too if we have John's spirit shall add, "Even so, come, Lord Jesus." Nor are you to suppose that Christ's spiritual presence is a reason for being indifferent to his personal presence. On the contrary, faith, as it grows in strength, always approximates to sight. Faith is not a grace that is to last for ever. Faith is the telescope that we use to see, and catch some gleam of glory of the distant personal Christ: this dispensation itself shall pass away;

and faith, which is so precious now, shall be lost and merged in sight. Faith here is but a temporary thing: it is but a substitute for sight, it is not to supersede or render it unnecessary. So John, the beloved disciple, who lived nearest to Christ, who leaned upon his bosom at supper, John was so little satisfied with seeing Christ by faith, that he longs, from the commencement of the Apocalypse to its close, for seeing Christ by sight—"Come, Lord Jesus." The friend is not satisfied with epistolary intercourse with his friend; he longs to see him in the flesh. The bride is not satisfied that the bridegroom should be distant; she longs for his presence. The Christian church is not satisfied that the Lord should be beyond the horizon; she longs and prays, "Come, Lord Jesus." Christ was manifested in the flesh, not merely to make an atonement, though this was the first, the essential thing; "it was needful that he should suffer;" but I conceive that a great and ultimate design of the manifestation of Christ in the flesh was to present to humanity a visible manifestation of the Godhead —him whom we have not seen, and whom we cannot see except as he is revealed in Christ Jesus. This dispensation, therefore, is imperfect; it is only preparatory to another, a higher and a more glorious one, when hope shall evanish, and having shall take its place—when we shall see Christ no more through a glass darkly, but face to face—when, in the language of the evangelist, "We shall be like him, for we shall see him as he is." But instead of dwelling upon these points, I will lay before you what must be more interesting to true Christians, though it may not be so to others—those passages of Scripture which I have copied in succession, and which refer to the fact and nature of our Lord's advent. It was thus foretold by the ancient prophets. Dan. vii. 13: "One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion, which shall not pass away, and his kingdom that which shall not be destroyed."* This has not yet been ful-

* If the reader desire to see the most attractive, able, and Christian commentary on the whole of the Book of Daniel, let him read Mr. Birks' Commentary on the Book of Daniel, a book of very great learning and instruction.

filled; it remains to be so. In Jude, verse 14, we read, "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints." All this was after the first advent, and when Christ had arisen from the dead. Again, it was predicted by our Lord himself, thus, Matt. xxv. 31: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory;" and again, John xiv. 3: "I will come again and receive you unto myself; that where I am, there ye may be also." Christ has come in shame, but he has not yet come in glory: we look for that, and we are assured by himself that it shall be. Thirdly, this advent is proclaimed and predicted expressly by the apostles. Thus, Acts iii. 20: "And he shall send Jesus Christ, which before was preached unto you. Whom the heaven must receive, until the times of restitution of all things; which God hath spoken by the mouth of all his holy prophets since the world began." Again, 1 Tim. vi. 14: "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in his times he shall show, who is the blessed and only potentate, the King of kings, and Lord of lords." Fourthly, this advent was expressly proclaimed and predicted by angels. Acts i. 10: "Behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This is plainly not a spiritual advent. How did he rise from them? He ascended from the mount; a cloud of glory, that is, the shechinah, received him out of sight. "He shall so come in like manner." "Behold, he cometh with clouds, and every eye shall see him." It must therefore be his own personal advent.

Again, we have the *manner* of this advent described in the second division of my subject, in such texts as the following. He shall come with clouds. Matt. xxiv. 30: "They shall see the Son of man coming in the clouds of heaven, with power and great glory." Matt. xxvi. 64: "Hereafter shall ye see the Son of man coming in the clouds of heaven." In the next place, it is said he shall come in the glory of his Father. Matt. xvi. 27:

"The Son of man shall come in the glory of the Father, with his angels: and then he shall reward every man according to his works." It is said also, "he shall come in his own glory." Matt. xxv. 31: "The Son of man coming in his glory." It is said he shall come in flaming fire. Thus, 2 Thess. i. 7: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God." It is predicted that he shall come with a shout, and with the voice of the archangel. We very often speak of archangels. There is no such word in Scripture. It is never used in the plural number. It speaks only once of the archangel, and then it is used in the singular number. 1 Thess. iv. 16: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." It is next prophesied that he shall come with his saints, i. e. with those saints who have preceded us, and who are now in glory. 1 Thess. iii. 13: "That he may establish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints." We are told also that he shall come suddenly. Mark xiii. 36: "Lest, coming suddenly, he find you sleeping." We are told also that he shall come unexpectedly. Matt. xxiv. 44: "At such an hour as ye think not, the Son of man cometh." And, 1 Thess. v. 2. "The day of the Lord cometh as a thief in the night." When men shall be saying, Peace, peace, then shall he come.

We read, in the next place, of the accompaniments of Christ's coming. In 2 Pet. iii. 10, it is said that the heaven and the earth shall be burned up when he comes. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." It is also predicted that when he comes, the dead in Christ shall rise first. 1 Thess. iv. 16: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." Most solemn will be its accompaniment. Two graves shall be in the same churchyard, both covered by similar green sods; and when Christ comes, one shall pour forth the manifested sons of God, the heirs

of glory, the other shall remain just as the sexton left it. And in families, when Christ comes, the father shall rise upon wings mysterious and unexpected, and meet the Lord in the air, and the mother shall be left behind. Or, the son shall rise, the daughter be left behind. My dear friends, what a terrible separation shall this be! Let it be our prayer to God, that every member of our household may be a child of God; and then the separation that death makes shall only be a short and temporary suspension of a communion which shall not be interrupted any more.

We read next of the end and object of Christ's coming. He comes to complete our salvation. Heb. ix. 28: "Unto them that look for him shall he appear a second time unto salvation." 1 Pet. i. 5: "Who are kept by the power of God unto salvation, ready to be revealed in the last time." He comes also to be glorified and admired in his saints. 2 Thess. i. 10: "When he shall come to be glorified in his saints, and to be admired in all them that believe." He shall come also to declare all hidden things. "Judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." He comes, in the next place, to judge. 2 Tim. iv. 1: "The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." He shall come also to destroy death. 1 Cor. xv. 24: "Then cometh the end, when he shall have given up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." And he shall come, as we are specially told, to destroy the man of sin, i. e. the great Apostasy; and this teaches us, that though he may be removed from Rome, and though that system may be, as I believe it will be, shortly broken up, it will not be utterly extinguished till Christ come. And my authority for this is not guess, but the plain declaration of the word of God. "Then shall that wicked one be revealed," of whom we have the description in the previous verses, "whom the Lord shall consume with the spirit of his mouth"—that consumption is now taking place—"and destroy with the brightness

of his coming;" i. e. the popedom is to suffer wasting and consumption previous to Christ's advent; but its utter destruction, dislocation, and extinction shall only be when Christ himself shall come. We read again, that he comes to reign. Isa. xxiv. 23: "The Lord of hosts shall reign in Mount Zion, and before his ancients gloriously." Rev. xi. 15: "The kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." I cannot tell you the exact characteristics and the accompaniments of this reign. Much that is wicked has been said about it: much that is rash has been uttered by good men. We know so little of the brightness of that age, that where God has not spoken, it is best for us to be silent. But this I do believe, that Christ shall come—that his glorious footsteps shall again touch and consecrate our long groaning and oppressed earth—that he shall be seen as he is by every saint of God—and that we shall hail his advent as the extinction of all curse, the end of all sorrow and suffering, of all night, the destruction of all death, and the dawn of a glory that shall never be eclipsed, and the first tone of a music that shall never be interrupted by discord.

We have, in the next place, what this advent is designated. It is designated, "times of refreshing from the presence." (Acts iii. 19.) It is called in Acts iii. 20, "times of restitution of all things;" in Tit. ii. 13, "the appearing of our great God and Saviour Jesus Christ." It is called in 1 Cor. i. 8, "the day of our Lord Jesus Christ."

In the next place, all true believers not only hope for this day, but are assured of it, and find in it their joy and delight. Job could say, 1500 years before the first advent of Christ, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and my eyes shall behold, and not another." And all true believers are represented as waiting for this event. 1 Thess i. 10: "To wait for his Son from heaven." All true Christians are represented as looking for him. Phil. iii. 20: "Our conversation is in heaven, from whence also we look for the Saviour." All true believers will be preserved unto that day. Phil. i. 6:

"He which hath begun a good work in you, will perform it until the day of Jesus Christ." 2 Tim. iv. 18: "The Lord will preserve me unto his heavenly kingdom." Believers are represented as not being ashamed of it. 1 John i. 28: "Abide in him, that when he shall appear we may have confidence, and not be ashamed before him at his coming." Believers, it is said, will then be preserved blameless before him. It is written, in 1 Cor. i. 8, "That ye may be blameless in the day of our Lord Jesus Christ." It is promised that believers shall be like him. Phil. iii. 21: "He that shall change our vile body, and fashion it like unto his glorious body." "We shall be like him, for we shall see him as he is." Believers are represented as receiving from him a crown of glory. "Henceforth there is laid up for me a crown of glory, which the Lord the righteous judge shall give me at that day, and not unto me only, but unto all them also that love his appearing." 2 Tim. iv. 8. Again, believers are said to reign with him. 2 Tim. ii. 12: "If we suffer with him, we shall also reign with him." "They shall reign with Christ a thousand years."

Now, I have quoted all these texts which allude to this event, that you may see how full the New Testament is of it, and how great a space this doctrine occupies in the New Testament. And most remarkable it is, that we are rarely taught to prepare to meet him by the prospect of death, but always by the certainty of the second coming of the Lord Jesus Christ.

Now, having quoted these texts in reference to the second advent of Christ, the relationship and bearing of which I shall dwell upon next Lord's-day evening, let me now impress the warning pronounced by the prophet—a warning which is of specially pressing and instant moment in the day in which we live. "Prepare to meet thy God, O Israel." You ask me, Why prepare to meet him? It is certain that he will come; all the texts which I have quoted declare it. Are we ready to meet him? Were the trumpet to sound, and the dead to rise, and the earth to blaze, and the thrones to be set, should we be ashamed, or happy, at his coming? My dear friends, it is a question that most vitally affects us. Why, what can be in men's minds, what can have become of men's common sense,

when they settle all questions, examine all disputes, decide all differences, and leave unsettled the tremendous question, Am I prepared to meet my Lord and my God, and to hail his advent as that of the Lamb who has ransomed me; or to deprecate it as that of an angry judge, who will finally and for ever condemn me? My dear friends, prepare, if you are not prepared already, to meet him. It will be a solemn meeting; we shall gaze upon the very countenance of our risen Lord. We shall no more see him through a glass darkly, but face to face: "whom having not seen we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." The vail shall be raised, the glass shall be broken; and be you the saint who waits for his glory, or sinner suspended over the gulf, you must look Christ in the face, and Christ will look you in the face; and that look will either be the prelude to your everlasting joy, or the first flash of eternal and unmitigated wo. Let me ask you to prepare to meet him, because it will be too late to make any preparation when he comes. The opinion, I believe, that obtains at this moment so much in every portion of the church is this: We do not intend to reject the gospel—God forbid! We do mean to become Christians; we are well convinced that Christianity is true, and we have no doubt that it is our duty to embrace the gospel; but then there is this trouble not yet over—there is this lawsuit to settle—there is that little difficulty to be disposed of: I must leave my situation of a servant, and become a master; I must cease to be employed, and become the employer; and then I intend to attend to the things that belong to my eternal peace. This is a fatal delusion, from the commencement to the close. It is the devil's plan of deadening conscience and carrying you to destruction. It is a great law, that if two forces pull at right angles, the body that is acted upon goes neither the one way nor the other, but goes along the diagonal. It is so in moral things: your duty was to embrace the gospel; your convenience leads you to reject it: Satan steps in, in the midst of the controversy, and suggests the diagonal or intermediate course. You cannot reject the gospel at once, or your conscience will scourge you; you cannot embrace the gospel, or your sensual pleasures will be at an end. You say, therefore,

you intend to accept the gospel, and you put it off to a convenient occasion, when you will become Christians. That occasion was once anticipated, and it never arrived; and if the last trumpet should sound, and the last shock that follows the vibrations we have felt take place, and the Lord of glory should come tomorrow, or next week, or next year—(no man knoweth, not the angels who are in heaven: and all we know is, that we are to watch and be ready for his coming)—there will be no preparation then. The man who has lost the seedtime, need not sow in the harvest: the man who has lost the tide, need not try to float his ship: the man is too late for the battle when the foe is in the midst of the camp. To-day is for forming the character in which you are to live for ever: and if we die without new hearts, we have souls which are incapable of extinction, but which have a terrible capacity of agony; and I should disguise, and conceal, and dilute God's blessed word, if I did not say that, so living and so dying, there is before us nothing but a fearful looking for of judgment and fiery indignation.

Now, do not take my opinion on it; search the Scriptures, whether these things are so. Surely it is a matter of such importance that it must not be postponed or superseded. You are called upon instantly, without the loss of a single day, to settle this question, Is Christianity true? Am I a Christian, or am I not? Do not deceive yourselves by saying it is very difficult to determine. It is very easy to determine. Is your trust in the Lamb? Is your nature regenerated by his Spirit? Is your first thought at morn, and your last thought at night, your soul, God, eternity, the Bible? "Prepare to meet thy God." But how, you ask, are we to prepare to meet him? And what is it to be prepared to meet him? The very first thing is to be reconciled to him: "We are ambassadors from God, as though God did beseech you by us; be ye reconciled to God." But you say, "What, are we enemies to God—enemies to the God of the Bible? Impossible!" The Bible says that the natural heart is not only the enemy, but it is the concentrated essence of an enemy, it is "enmity" to God. As long as we have a thought that is not in unison with his, as long as we kick at his laws and revolt at his commandments, so long we are enemies to God. To

be reconciled to God, means to acquiesce in the curse pronounced on sin, in the propitiation he has made for us, in all that he has said in his blessed gospel respecting himself and respecting us But the next means of being prepared is being born again. You may be the most distinguished Pharisee, or the most degraded publican; you may be a nobleman, or you may be a plebeian; you may be a senator in parliament; you may be a great philanthropist, beloved by all connections, respected by your country, elevated in your state—it does not matter; all these are circumstantial and adventitious;—it is addressed to our queen, it is addressed to the highest and noblest that are around her throne; it is addressed to the lord mayor, and all the magistrates about him; to every tradesman, and merchant, and lawyer, and physician in this city; to every good man, to every respected man, to every rich man, to every learned man—"Except ye be born again, ye cannot see the kingdom of God."

Let me, then, ask you, Have you a new heart? If you have not, need I add that you cannot but be ashamed at Christ's coming? If there be truth in the Bible, you are unfit for heaven. But you ask, How can I have it? There is nothing to perform, promise, or pledge, but simply to pray to the God that made your heart holy at first, that he would remake it; that the God who alone can regenerate that heart, would regenerate it: and no man ever yet cried in his agony, "O God, give me a new heart by thy Holy Spirit, for Jesus' sake"—never did a man ask it truly, and go away without it. God waits to give, and delights to give. Do you ask when you are to prepare to meet God? The answer I have already given—Now. Every description of death I have read, every death I have witnessed, every promise in the word of God—the certainty of that day, the nearness of that day, the solemnity of that day—all proclaim, Prepare, now or never, to meet thy God.

My dear friends, I have always said, to be Christians is the greatest thing, to be with God the noblest privilege. I beseech you, take what interest you please in politics, in trade, in commerce, in arts, in literature, in science, but, I beseech you by the mercies of God, not separating myself from you, Prepare to meet God. You know not but that heart of yours, the frailest

thing in the world, may stop to-night. You cannot keep it going And then what takes place? It is not an extinction of the man; it is only the soul leaping forth from its cold, dead tabernacle, and rushing into the presence of that God before whose face the heavens and the earth shall flee away: and for a soul to be so placed, unsanctified, unregenerated, unrenewed—language fails to embody what I feel, or what must follow. But if you can say, Christ's blood is my sacrifice, his finished righteousness is my title, his Holy Spirit is my sanctification, his Bible is my delight, and his promised advent is my hope—then happy is that mother's son that can say so. Who shall separate thee, my brother, from the love of God? I am persuaded that neither life, nor death, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate thee from the love of God that is in Christ Jesus our Lord.

LECTURE XXIX.

ORDER OF ADVENT.

"Behold, I come quickly. Amen. Even so, come, Lord Jesus."—*Revelation* xxii. 20.

LAST Lord's-day evening I showed you how full the whole New Testament is of what I called the second advent or coming of our Lord. You will recollect how many passages I quoted, each passage the nucleus of precious and edifying thought; and how I showed that, instead of being a doctrine that occurs only here and there, it is constantly preached by the apostles—predicted by our Lord—the hope of saints—the joy of the whole church of Christ. This evening I proceed to consider the order of this event. Last Sabbath evening, I showed you simply the fulness of Scripture in expressing the certainty of this event, but this evening I will try, in dependence on Divine aid, to lay open the order of this event; in other words, to ascertain whether, according to some, it shall precede the Millennium, or, according to others, succeed it. All sections of the church of Christ are perfectly agreed in this, that Christ will come personally to our world: there is no dispute about this; there is no diversity of opinion whether Christ will personally come; the whole controversy is upon the order, or what precedes, and what immediately succeeds it. We have therefore no question about the fact whether Christ shall come or not. Again, there is no dispute in the Christian church if there will be a Millennium. You may call it what you like; a Millennium is derived from the Latin word "mille," a thousand, and "annus," a year, and signifies the space of a thousand years: it derives its origin from Rev. xx., where we read of a thousand years during which Satan shall be bound, and the whole church of Christ shall be holy and happy and perfect; but call it what you please, there is predicted in

Scripture an era which shall exceed any thing that has been realized on earth, in the holiness, in the happiness, in the joy that shall be enjoyed by the saints, in the fertility that shall be possessed by the earth, and in the communion that shall subsist between a reconciled God, and a reconciled and rejoicing family. There is no dispute, then, in the first place, whether Christ will personally come; that is settled, that is the fixed belief of us all: secondly, there is no question or dispute that there will be a Millennium, an era of happiness, felicity, and joy, when earth shall close, as earth commenced, with paradise. About this there is no dispute. The first point of difference, then, is the order of these events. One class allege that the Millennium will come first, and Christ will come at its close: another class of Christians allege that Christ will come first, and the Millennium will instantly succeed him. The one class say the Millennium will usher in Christ; the other say Christ will usher in the Millennium. The one class say that missionary effort is to bring in the Millennium, and that Millennium is to have Christ for its close; the other say that all existing missionary effort is to select a people from the midst of the world for the Lord, and that Christ shall come himself, like the sun standing at his meridian, and that the Millennium will only be the sheen and splendour of that unsetting sun. The difference is this: the one class look forward to the Millennium as their hope, the other class look forward to the coming of Christ as their hope. The one class asserts, "Come quickly" means, Let the Millennium dawn speedily; the other class assert that "Come quickly" means, just what it naturally implies, "Come, Lord Jesus, personally, and begin the Millennium." The one class, therefore, is looking for expanding piety, increasing light, a growing church, and dying apostasy—a progressively advancing Millennium of beauty, holiness, and glory, and then Christ upon the judgment-throne. The other class are looking for increasing confusion, abounding errors, multiplying sins, a world turned upside-down, denser darkness, tremendous chaos, Christ interposing in the midst of it, and the Millennium bursting from the earth the moment that his footsteps touch it. These, then, are the two points of difference. Among these two classes, let me say, there is no difference about Christ's

great work upon the cross; that is settled. It is not Christian and the world that differ; it is Christian and Christian that differ, not about what is of the essence of faith, but about its outworks, its privileges, and its joys. There is no doubt that you will find, in every section of the church of Christ, that two men equally distinguished for piety, devotedness, and consistency, differ upon this point. I have met with some who are perfectly furious against what they call Millennarianism; I have met with others who are just as furious in defence of it; and the one is as much to be blamed as the other. They both agree that the righteousness of Christ is our only trust and title, and that Christ will come again; but they quarrel where they ought only to agree to differ till they have greater light, about the order and sequence of the events that are to characterize the future. Now I wish this evening to try if I can settle the order in your minds; and I ask you to lay aside all previous conceptions which you may have formed from your earliest days; I ask you to lay aside all prejudices that you may have taken up against those who are called by the nickname—if such I may pronounce it—Millennarians. I ask you simply to follow me through various passages of Scripture; and if my inferences do not commend themselves to your judgment as logical and legitimate, then the greatest justice you can do me, and the greatest justice you can do yourselves, is to reject them. But if the inferences I draw prove—and prove, I think, they irresistibly do—that Christ comes first, and that the Millennium comes next, then I am sure that Christian minds and cool judgments will lay aside their earliest prepossessions, and hear, not what man may plead for, but what God has said—"Thus saith the Lord."

I will refer you to passages in the Old Testament, where I think this event is alluded to. The first passage I will quote is Isaiah xxiv. 19–21: "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it, and it shall fall, and not rise again. And it shall come to pass that in that day the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth."

And, passing to the 23d verse, we read, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Now if we examine this passage, we shall see that there is first the assertion of chaos, disorganization, and judgment; then there follows, without the intervention of any thing like millennial bliss, the prediction, that in the midst of this Christ shall come and reign in the mount Zion, whatever be the nature of that reign, and shine before his ancient people, the Jews, gloriously. After this, the 25th chapter follows, which is just a millennial song: "O Lord, thou art my God; I will exalt thee, I will praise thy name, for thou hast done wonderful things; thy counsels of old are faithfulness and truth." And at the 8th verse of this song of the Millennium it is written, "He will swallow up death in victory, and the Lord God will wipe away tears from all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it."

In order to know when this victory shall take place, we have only to refer to 1 Cor. xv. 54, where the apostle says, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying"—What saying? "The saying that is written," which Isaiah has uttered here in chap. xxv. in a millennial song—"He will swallow up death in victory." When is this to be? Christ first reigns in Zion, and shines before his ancients gloriously; and subsequent to this is the song of rejoicing, one of the predictions of which is that "death shall be swallowed up in victory." You go to an apostle in the New Testament to get light upon the Old Testament chapter, and he tells you that the time when the prediction in the Old Testament shall be fulfilled, is when the resurrection comes, and "death shall be swallowed up in victory." But when does the resurrection come? After Christ has come. That there may be a resurrection, there must be the presence of Christ; and then "the trumpet shall sound, the dead shall be raised:" and hence we infer from Isaiah, and from this passage in Corinthians, alone, that Christ comes first, and shines before his ancients gloriously; and the resurrection of the dead, the joy of the saints, the happiness of the world, immediately and in-

stantly follow. Again, in Isaiah xxxiv. we have another predic tion which casts light upon this very subject. We read at verse 4, after denouncing judgments upon the nations in the second verse, "For the indignation of the Lord is upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood;" and then it is added, "And all the hosts of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down as the leaf falleth off from the vine, and as a falling fig from the fig-tree." Now, the question is, When does this occur? Turn to 2 Pet. iii. 10: "The day of the Lord will come as a thief in the night; in the which"—quoting the very words of Isaiah—"the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth also and the works that are therein shall be burned up." It is plain, therefore, that before Isaiah xxxiv. can be made actual, Christ has come: then chap. xxxv. which immediately follows, is a song for the Millennium: "The ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; and they shall obtain joy and gladness, and sorrow and sighing shall flee away." "The wilderness and the solitary place shall be glad for them; and the desert shall blossom as the rose." Now in both these chapters we have, first, the occurrence of fearful judgments executed upon the world, and next, and immediately after them, a new heaven and a new earth starting into existence: we see an apostle in the New Testament showing you that the creation of the new heaven and the new earth succeeds, not precedes, the advent of Christ; and in both the chapters of Isaiah we have the evidence of the millennial blessedness following the new heaven and the new earth. In other words, not first the Millennium, with its bliss and its happiness, and the coming of Christ next; but Christ first, and the Millennium next. Again, in Isaiah lxv. 17, we have a reference to the same event: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind;" and then, if we read what

follows at the 19th verse, we shall find it is a description of millennial blessedness: "I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." "The wolf and the lamb shall dwell together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." This description of perfect happiness succeeds the event which is recorded in the 17th verse, the creation of new heavens and a new earth. The question is, When does that creation take place? The apostle Peter tells us that it takes place immediately after the coming of the Lord Jesus Christ; for he says, 2 Pet. iii. 13, "We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." What promise? Plainly that of Isaiah lxv. 17. But when does this promise take place? St. Peter tells us in verse 10, that "the day of the Lord cometh as a thief in the night;" and instantly after his advent the earth and the elements shall be burned up; and immediately after, he proceeds to say, "Nevertheless, we look for new heavens and a new earth wherein dwelleth righteousness." Christ comes first, the judgment of the nations accompanies that advent; immediately succeeding it there emerge into view a new heaven and a new earth, and all the bliss and beauty and glory of the millennial and perfect kingdom.

I refer to Dan. vii. 13: "I saw in the night-visions, and behold, one like the Son of man came with the clouds of heaven," —("Behold, he cometh with clouds, and every eye shall see him")—"and came to the Ancient of days, and they brought him near before him." Here is Christ coming first in the clouds of heaven; then hear what follows: "And there was given unto him"—after his advent—"dominion, and glory, and a kingdom, that all people and nations and languages might serve him. His dominion is an everlasting dominion, that shall not pass away, and his kingdom shall never be destroyed." Now Daniel tells us plainly that Christ comes first, in the clouds of heaven, and the kingdom of happiness and holiness immediately succeeds, and does not precede that event; in other words, that the possession of his kingdom is subsequent to his advent, and not prior to that

event. Again, in Dan. xii. 1–3, we have a very beautiful promise of this event: "And at that time shall Michael stand up, the great prince which standeth before the children of thy people, and there shall be a time of trouble"—just as our Lord predicted—"such as never was since there was a nation, even unto that time." The time of trouble already begun. "And at that time thy people shall be delivered, every one that shall be found written in the book:" whosoever is not found written in the book of life is not saved;—"and many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." I believe this is a description of the first resurrection: the verse reads strictly, "some," that is, those who awake, "to everlasting life; and some," that is, those who sleep, i. e. who still remain in their tombs, "to everlasting shame and contempt." And then it is added, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." Corresponding to the words of our Lord: "The harvest is the end of the world," when "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. xiii. 39, 41–43. Now the plain inference from this passage is—that, first, there is a description of all anti-Christian powers; secondly, there is the advent of the Son of Man, the resurrection of many that sleep in the dust—"This is the first resurrection:" then there is immediately after his advent, "They that be wise shall shine as the brightness of the firmament:" and the fact that a resurrection takes place, always involves the prior fact that the Son of God is personally present. There is no resurrection of the bodies of the saints till the Lord of glory himself comes.

The next passage I ask you to look at is Hag. ii. 6: "For thus saith the Lord of hosts, Yet a little while, and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all nations, and the desire of all nations shall come; and I will fill this house with my glory, saith the Lord of hosts.

The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace." I believe this has not been fulfilled. To say that this has been perfectly fulfilled in the first advent of our Lord, seems to me to quote a performance which does not cover the prophecy; and the best evidence that it has not been fulfilled is, not in comparison, but the express assertion of the apostle Paul, when, in the Epistle to the Hebrews, he says, "Whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven;" thus teaching us that this prediction has not been fulfilled.

The time of our Lord's first advent was a time of the greatest peace: it was the grand characteristic of that era, that the temple of Janus was shut, the whole world was at peace; and in the deep calm Christ came; but the time when Christ is to come again, is specified here as a time of commotion, shaking the kingdoms of the earth, and "not the earth only, but also heaven." Then there is a reference to the emerging glory of this latter period: the words descriptive of which are not fully rendered in our translation. In the Septuagint Greek it is, *μεγάλη ἔσται ἡ δόξα τοῦ οἴκου, ἡ ἐσχάτη ὑπὲρ τὴν πρώτην*: which is, literally translated, "Greater shall be the glory of this house; this latter glory greater than the former glory." And it is plain that in the Old Testament Scriptures the three temples of Solomon, Zerubbabel, and Herod, were regarded as substantially one; and the latter temple that I conceive to be referred to here, is that glorious temple which I have endeavoured to describe in lecturing upon the 21st chapter of Revelation—where there is no temple, but the Lord God and the Lamb shall be the temple thereof; which needs neither sun nor moon. If this be so, then the shaking of the earth and also of the heaven, is yet to come; and in the midst of the troubles and convulsions predicted by the Spirit of God, like the flash of lightning that bursts from the east and illuminates the sky in its transit to the west, will the coming of the Lord of glory be. Then you will notice, that in this prophecy it is predicted in verse 7, that "the house shall be filled with glory;" and in verse 9, that "there shall be peace." But

our Lord tells us, that the characteristic of this dispensation is war: "I am come not to send peace on the earth, but a sword." And therefore I conclude, that the whole of that prediction in Haggai remains to be fulfilled; that excitement and commotion shall precede the advent of Christ, and peace, glory, and felicity shall succeed it; that the Millennium shall follow Christ, not Christ the Millennium.

Again, in Zech. xiv. 1, we have another prediction, the last that I shall quote from the Old Testament Scriptures, which goes to prove what I am now asserting: "Behold, the day of the Lord cometh"—that day that cometh as a thief, that day to which Peter refers in the passage I have already quoted—Christ's personal advent; and then, in the fourth verse, "And his feet shall stand upon the Mount of Olives, which is before Jerusalem;" and then, in the fifth verse, "And ye shall flee to the valley of the mountains, for the valley of the mountains shall reach unto Azab; yea, ye shall flee like as ye fled before the earthquake," (speaking to the enemies of God;) "and the Lord my God shall come, and all the saints with thee." Compare this prediction with that which is pronounced by the apostle in 1 Thess., where he declares that Christ shall "be revealed with all his saints;" then, immediately after this appearance of Christ with all his saints, it is added, in verse 8, "and it shall be in that day that living waters shall go out from Jerusalem, and half of them toward the former sea, and half of them toward the hinder sea:" ("and I beheld, and there came from the throne of God and of the Lamb a river of life, clear as crystal, proceeding from the throne of God and of the Lamb:")—and then he goes on to say, at verse 9, "And the Lord shall be king over all the earth," i. e. after he comes with his saints. "In that day shall there be one Lord, and his name one:" sects shall cease, parties shall be absorbed; the name that was pronounced at Antioch in scorn, shall produce the millennial glory; Christ shall be all, and Christians shall be the only characteristic and designation of his people. Then, in verse 20, "In that day there shall be upon the bells of the horses" —i. e. upon the most trivial and common things—"Holiness unto the Lord;" as it is stated in Revelation, "Nothing that defileth shall enter into it, neither whatsoever worketh abomination

or maketh a lie, but they which are written in the Lamb's book of life."

Now, first of all, the passages which I have here quoted from the Old Testament Scriptures prove, that when Christ comes, instead of finding a world pervaded by holiness, happiness, and peace, he will find a world full of controversy, disorganization, judgment, calamity, dispute; and not till immediately after he comes, will there follow unity, happiness, and peace. The inference from all this is, that there shall not be first a thousand years of millennial bliss, and then the Lord shall come in his glory; but that the Lord shall come first in his glory, at an hour when we think not, and then, like the light that succeeds the rising sun, there shall be a Millennium of felicity and joy over all the earth.

I will turn to some New Testament passages which appear to me to prove the very same thing; and I would refer, in passing, to Luke xxi., intending, on a subsequent evening, to show that the predictions therein contained remain in their details to be yet fulfilled. In Luke xxi. 24, it is thus written: "They" (that is, the Jews,) "shall fall by the edge of the sword, and shall be led away captive into all nations." This fact needs no comment of mine. "And Jerusalem shall be trodden down of the Gentiles"—the Roman, the Arab, the Mohammedan, the Barbarian, have successively trodden it down—"until the times of the Gentiles be fulfilled." Then what takes place? "And there shall be signs in the sun, and in the moon, and in the stars." Does it, then, say that when "the times of the Gentiles be fulfilled," then shall begin the Millennium? No; but "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;" i. e. popular commotion; "men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." And what next? A Millennium? No, not a syllable about it; but, "then shall they see the Son of Man coming in a cloud with power and great glory. When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

Another passage which seems to me to prove the very same order, is that prediction of our Lord contained in Luke xvii. 23, where he alludes to his own advent, and says, "And they shall say unto you, See here, or see there: go not after them, nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of Man be in his day. But first must he suffer many things, and be rejected of this generation." He then proceeds to note what shall be at the end of the world: "As it was in the days of Noah, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed."

Now, what does this teach us? That instead of Christ coming to a world prepared by a thousand years of preliminary millennial bliss, he shall come to a world in which men shall be acting just as they acted in the days of Noah, saying, Where is the promise of his coming? absorbed in the cares of time, charmed with the pursuits of this life, multiplying their connections and relationships in the world; the last thing they anticipate, the advent of Christ; the only things they think about, what they shall eat, and drink, and wherewithal they shall be clothed. And in the midst of this, in an hour when the world is most apathetic, and half the church, like the foolish virgins, steeped in slumber and indifference, shall be heard the rush of chariot-wheels, like the waves of the roaring sea, and shall be seen at some midnight, when every man shall be startled from his deepest sleep, the flash of the last splendour, whose coruscations shall blaze through heaven and earth, while all graves shall open, and all homes shall be entered, and the day of trial begin, and the day of grace close, and the day of glory dawn.

My dear friends, we know not but it may come next week, next month, next year; we know not when it may come. The

greatest symptom that it is just at our doors, is when the greatest apathy prevails in a world that looks not for it. Suppose you are placed at the gambling-table; what an awful position for the Lord of glory to come and find you in! Or, suppose you are absorbed in the excitement of a playhouse; is not such a very questionable position for the Lord of glory to come and surprise you in? I do not say that there is sin in seeing characters personated; I do not say that there is sin in hearing what might be a perfectly unimpeachable play acted; but is it not the fact, that the playhouse is the centre of abomination? and that if *you* have that moral force within you—your Christian and heroic sentiment so strong—that you could go to a playhouse and come out of it, and catch no contagion, are you sure that your daughter will equally escape? are you sure your son will do the same? Masters, are you sure your apprentices will do the same? You set the example; you have force of character to resist the contagion; but can you guarantee that a son, a daughter, an apprentice, a friend, with less moral force, and greater susceptibility of kindling passion, who will follow your example, will also inherit your immunity? In points of logic, you may take ten minutes to consider, if the case requires it; but in a question of conscience, if there is a difficulty at the first blush, it is always safest to act upon the holiest side. Pause in logic is wisdom; pause in a matter of conscience is often the pathway to sin: the first impression in moral matters is, in general, the most correct; hence, your first conclusions in such matters are generally the most true. But, to return to the point; when the Lord of glory comes, where should you like best to be found? By all means, tradesmen, behind your counter; merchants, in your counting-house; senators, in the senate. If you are at the post of duty, and in the path of righteousness, there to be found when He comes, is to be found like a sentinel at his post by the commanding officer, ready for all whenever the trumpet shall sound. But certainly it is your best and holiest impression that the place of sin, the place that is suspicious, the place that is questionable, the place about which there is even a doubt in the minds of good men, is the last place where you would like the King of Glory to find you.

But let me pass on to other passages. In Acts iii. 20, I find these words: "And he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." We are here told that heaven must retain Christ, till when? Not, as some read the passage, till all things are restored; but till the *time* of restitution of all things, *of which time* the prophets have written; that is, when the time of prophecy is closed, and the era that precedes the restitution of all things has arrived, then Christ shall come and take possession of his kingdom. I read also in Rom. viii. that "the whole creation," not only we ourselves, but the whole creation, i. e. the material creation, the earth, "groaneth and travaileth in pain together until now; and not only it, but ourselves also, which have the first fruits of the Spirit: even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Now, what does this passage prove? That the fabric of nature shall continue till the resurrection comes, here called "the redemption of our body:" but we are assured, in other portions of Scripture, that the resurrection takes place after Christ has come; "for the Lord shall descend from heaven with the voice of the archangel, and the dead in Christ shall rise." Then it is plain from this, that the creation groans and travails, endures the curse, and will continue to do so till Christ comes. Therefore we conclude that the Millennium succeeds, not precedes, the advent of the Lord of glory.

Then again, in that beautiful passage in Thessalonians which I read last Lord's-day evening: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first." The resurrection of the dead shall take place after Christ has personally come; "then we which are alive and remain shall be caught up together with him in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." And we read in Revelation, that when the

marriage-supper of the Lamb has come, and the Bride hath made herself ready, happiness and triumph instantly follow.

If I turn to the parables, which you may read at your leisure, and on some of which I have commented—the parable of the tares and the wheat, for instance—we find that when some wished to separate the tares from the wheat, i. e. the bad members from the good members of the visible church, the Lord said, "No, let both grow together until the harvest." He then explains what is to take place at the harvest, which, as he tells us, signifies the end of the world. "The field is the world; the good seed are the children of the kingdom, the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world." The tares and the wheat continuing together till the end of the world: "Then the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things which offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." The parable teaches us that instead of the church rising to its millennial state before Christ comes, it shall be found in its mingled state, tares and wheat together; and till he make the separation, the tares and the wheat remain together; and after his separation of them shall the righteous shine forth in the millennial kingdom of glory for ever. So it is in the other parable of the good and the bad fishes: when the bad fishes are cast off, and the good retained, it is our Lord himself who makes the division. So again, in the parable of the ten virgins, on which I hope to address you in the course of my Sabbath-morning lectures, when the Bridegroom came, five were awake, and five asleep; in other words, one half the church unbelieving, or tares and bad fishes, and the other half awake, resting on their Saviour's cross, and looking with joy for the Saviour's crown. In the next place, the characteristics of this dispensation, as they are given in the Bible, show that there can be no Millennium till Christ comes. The characteristic of the present dispensation is election: "Many called, but few chosen;" "a little flock;" nations at war, the church a mixture, creation groaning and travailing for its deliverance. It is the character-

istic of the Christian in this dispensation, "Through much tribulation we must enter the kingdom of heaven." The true church is a woman in the wilderness; she is persecuted by Satan; and each member of it has a law in his members warring against the law in his mind, making him the captive of sin and death. Thus the world is to continue the world till the Redeemer comes; the church is to continue a mixed crowd—all baptized, but not all regenerated—till Christ comes. In other words, there is to be no millennial bliss before Christ's advent, but this millennial bliss is instantly to succeed it. Again: the description of the state of things at his coming given by himself to his apostles, shows that there will be no Millennium till he comes: "When the Son of Man cometh, will he find faith on the earth?" This does not show that he will come at the close of the Millennium. "In the last days," says St. Paul, "perilous times shall come, for men shall be lovers of their ownselves, covetous, proud;" a part only of a catalogue of dark and dismal characteristics of those that shall belong to the last days. Again, we read that there shall be manifested the development of the man of sin, and the mystery of iniquity, which shall work until it is consumed by the Spirit of the Lord's mouth, and destroyed by the brightness of his personal coming. In other words, there is no break in the dark interval; there is not the least intimation of millennial bliss; and if it do not come after Christ, most certainly the Bible shows most distinctly that it does not come before Christ. Then let me add, if there are to be first a thousand years of bliss, and if Christ is to come in the very last year of the thousand, we may be called upon to wait, but surely we cannot be called upon to watch. We wait for that date which is fixed; we watch for that which itself is sure, but its time uncertain: but if the truth be that Christ comes at an hour when we think not, and prior to this millennial bliss, then the precept, "Watch!" is as beautiful as it is important, as a duty devolving upon us all. Again: during the sounding of the first six trumpets, all is dark, dismal, and terrific; it is when the seventh sounds, and Christ comes, that the kingdoms of this world become the kingdoms of our Lord and of his Christ. Again: the three unclean spirits come into action under the sixth vial; and while they are in ac-

tion, polluting the earth with their trail, and preparing men's mind for all terrific and daring outbreaks, the words are heard, "Behold, I come as a thief; blessed is he that watcheth." Again: we are told that the Jews shall continue unconverted, as a people, until the Lord himself shall come. I will quote only one passage from the Psalm which we sang this evening: "When the Lord shall build up Zion," i. e. restore the Jews to their land, and Jerusalem to its glory, "then he shall appear in his glory."

But let me now notice two or three objections to the whole subject, which I have endeavoured thus briefly to illustrate and construct from Scripture.

First, it has been argued by some who are opposed to the order I have stated, that such a hope is incompatible with the sentiment expressed by our Lord: "My kingdom is not of this world." They say, If there is to be a reign of glory and of blessedness with Christ, in some way unknown to us, manifest in the midst of it, it would imply that Christ's kingdom is not of this world. I answer, The objection is not a valid one. We say, Christ's kingdom is *in* the world, but Christ's kingdom neither is nor ought to be *of* the world. Believers now are *in* the world, but it does not follow that they are therefore *of* the world. What we contend for is this: that Christ's kingdom will be manifested *in* the world, but that Christ's kingdom will not then be—what it ought not now to be—a kingdom raised by carnal weapons, defended by carnal men, and dependent upon carnal motives for its maintenance, stability, and support.

The second objection I have heard is contained in Luke xvii. 21: "Neither shall they say, Lo here! or Lo there! for, behold, the kingdom of God is within you." It has been argued that there can be no kingdom of God without us, because the kingdom of God is within us. I answer, Suppose we take the words just as they are written, still this last inference does not follow. The kingdom of God has in Scripture two aspects: one as composed of principles, the other as composed of persons. As composed of *principles*, the kingdom of God is not meat nor drink, but righteousness and peace, and joy in the Holy Ghost; and as such that kingdom is *within* you. As composed of *persons* or saints, heirs of God, the kingdom of God is necessarily

without you; but the truth is, our translation conveys a wrong impression—it reads as if our Lord had said, "Neither shall they say, Lo here! or Lo there!" and then had added as a reason, "Behold, the kingdom of God is within you." But the last words, "Behold," &c., are a part of what the people say, "Neither shall they say, Lo here! or Lo there! for the kingdom of God is within you." This is what they shall not say; and if they do so, you are commanded to pay no attention to it. Just in the same manner as if they should say, "He is here in the secret chambers, go not there; or, Lo, he is there in the desert, go not after them." And therefore, "The kingdom of God is within you," is not a reason assigned by the Saviour for rejecting the "Lo here! or Lo there!" but it is part and parcel of the sentiment of those who shall exclaim, "The kingdom of God is here, or it is there!" and who, therefore, do not look for its advent, its spread, and its triumphs upon earth

Now, I admit, in closing my remarks on this branch of the subject, many excellent men reject the order I have endeavoured to prove. It is perfectly true, no one doubts or denies it; but we must not read the Scriptures in the light of excellent men, but the creeds and sentiments of excellent men in the light of the Scripture. The great law is, that our rule of faith is not what the best men say, nor what the worst men say, but what God has distinctly stated in his word. If you are satisfied, from the proofs I have adduced, that Christ comes first, and is therefore the hope of his people, and his kingdom follows next, then you must not mind that some good men reject it; but if a human element is to be admitted, I may thus answer: If many good men reject it, many good men, I need not inform you, accept it. Such excellent men as Mr. Stratten, of Paddington, and Mr. Noel, late of St. John's Chapel, are opposed to this order; but such no less excellent men as Mr. Villiers, and Dr. McNeile, Mr. Bickersteth, Mr. Birks, and many others, accept it; and therefore, if we are to weigh one good man against another, you must remain perfectly neutral. You must, therefore, read the Bible yourselves—ask God's Spirit to teach you, and to lead you to the conclusion which is truth.

Another objection is, that these prophetic views have led some great men into grievous heresy. Was it the prophetic views that led them into heresy, or their own wayward fancies? It would not be fair to say that the Bible leads to Socinianism, or to make Christianity answerable for Popery. Sequence and consequence are two different things: error may follow truth, but truth does not necessarily generate error. Blame not prophecy, but human infirmity.

Others have said, that all prophecy is meant to be studied only after it is fulfilled. Suppose Adam and Eve had acted upon this sentiment, they had lived and died ignorant of the gospel; for they had nothing but a prophecy to lead them to Christ: "The woman's seed shall bruise the serpent's head." They believed the promise—treated the promise as performance—and were saved through the truth that it embosomed. Or suppose our Lord's immediate disciples had acted upon this sentiment. Our Lord told them what should befall Jerusalem, how they would escape, and how they were to act. They received his prophecies, acted upon his precepts; and if they had waited till the prophecy was fulfilled, they had perished amid the ruins of Jerusalem. Our Lord himself reproved the scribes and Pharisees for noticing the signs of the sky, and not observing those of the times. He says, "Ye say the sky is red, and it will be fine weather to-morrow;" and if you are so accurately acquainted with your barometer, why not be better acquainted with your Bible? You calculate what shall be here to-morrow, from the aspect of the sky to-day: how is it that you are ignorant of the signs of the times, which you ought also to interpret, and see what they lead to?

Others, again, have said, that such a Millennium as that which I have alluded to—Christ in the midst of it, his people clustering round like concentric zones of adoring worshippers, holy and happy—is a carnal Millennium. If it be God's truth, it cannot be carnal. I will not pause to discuss the objection, that it is carnal: the great question is—Is it true? Is it here? If it be not here, it is false, which is worse than carnal: if it be God's prophecy, then depend on it there will be nothing carnal, or sinful, or sensuous, in it or about it.

Others say, Has not Paul said, "I determined not to know any thing among you, save Jesus Christ and him crucified." Would it not be much better to dwell on such a text as that, and not to spend an hour and a quarter in endeavouring to prove the order of events which God has left undetermined, and about which, perhaps, absolute certainty is altogether unattainable? True, the apostle Paul did say, "I determined to know nothing among you but Jesus Christ and him crucified." But the same apostle did also say, "But now is Christ risen from the dead, and become the first-fruits of them that slept. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward them that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." And the apostle Paul, in reminding his converts what he preached, and what was the effect of his preaching, says, "For they themselves show what manner of entering in we had among you, and how you turned to God from idols to serve the living God, and to *wait for his Son from heaven*, whom he raised from the dead, even Jesus which delivered us from the wrath of God."

Others again will say, "If these things be so, what occasion is there for missions?" And I was so misinterpreted in uttering some of these sentiments before, that one told me he had heard that I no longer took the least interest in missions, because I believe this age is soon to close, and Christ is soon to come. The facts are altogether the opposite: because the time is long, *you* can afford to be slack; because the time is short, *we* can afford only to be busy. Because this is the age for selection, for preparing a people to meet the Lord, I feel that every energy of heart and head ought to be concentrated. Now we must give largely and make large sacrifices: the candle is nearly burned to the socket—I must write quicker while the little light remains. The paper is almost covered with writing—I must crowd what remains with closer writing, more startling sentiments, more

thrilling warnings, more earnest exhortations. The age is drawing to a close; the shadows of the world's eve are gathering round; the crash of thrones, the fall of dynasties, the shaking of the earth, to be followed by the shaking of the heaven, are heard as dread premonitory sounds booming over all the earth. We know not, my dear friends, how soon the Lord may come. Let every one, therefore, have his loins girt, and his lamp burning—his foothold the Rock of ages, and his hope the crown of glory.

LECTURE XXX.

THE FALL OF JERUSALEM.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."—*Revelation* xxii. 20.

In my first discourse on these words, I showed how frequently the advent or second coming of our Lord is referred to in the New Testament. In my second discourse, I endeavoured to show you the order of this event; and I think the texts I adduced clearly prove that Christ comes first to our world, and then the Millennium, or the reign of happiness and joy and peace, shall follow. In this lecture I wish to direct your attention, in connection with this text, to the last prophecy of our Lord relating to the destruction of Jerusalem: distinguishing how much of it relates to that event which is mentioned in the text—the coming quickly of the Son of Man. Next Lord's-day evening, if spared, I will show you the other intervening event between the first and second advent of Christ—the Man of Sin; and then, in the last discourse I shall preach upon this portion of this book, I will show you what are the signs and symptoms, as far as I have gathered any fresh ones, of the nearness of that great and hoped-for event. The prophecy then—which I will illustrate as briefly as I possibly can, by quoting illustrations of it—is contained in Matt. xxiv. In that prophecy, so much, as I have told you, refers to the destruction of Jerusalem, which was near; so much, to the advent of Christ, which was beyond it: this subject will show us that nothing is to take place between the destruction of Jerusalem and the coming of Christ, in the way of spiritual prosperity and happiness to the church universal; but, on the contrary, the prolongation of the great tribulation which is to overtake the Jew, and the ruins of his noble capital; while all the land of Israel will continue in a state of desolation until Christ comes, and then, and only then, it shall cease. It appears, from

the first verse, that Jesus went out and departed from the temple, and his disciples came to him to show him the buildings of the temple, and that Jesus said unto them, "See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." He that made such a prediction as this, amid the circumstances of strength, of splendour, and of greatness which surrounded him at that moment, must either have been a maniac, speaking in his madness, or he must have been He to whom the past, the present, and the future are equally luminous. It is added, "And as he sat upon the Mount of Olives, the disciples came unto him." I think it is important to explain this prophecy, because many persons say that the predictions which relate to the downfall of Jerusalem apply also to the second advent of Christ; and others apply the whole to the second advent of Christ, and overlook the plain and palpable fact, that the great bulk of it was fulfilled in the destruction of the Jewish capital and the Jewish polity. They said, "Tell us, when shall these things be?" I beg of you specially to notice the words "these things," because they are referred to again and again. "When shall these things be?" is the first question; and, "What shall be the sign of thy coming," (*παρουσία*, personal appearance,) "and of the end of the world?" This is the second question. The word rendered "world" is not *κόσμος*, which means the created world, but *αἰὼν*, which means a dispensation—When shall be the end of the age?—*αἰὼν νῦν*, "that now is," being the usual form for the present dispensation; and *αἰὼν μέλλων*, "the age to come," being the form for the millennial dispensation, described in Rev. xxi. xxii. There are here three great questions stated: first, When shall these things be? secondly, What shall be the sign of thy coming? thirdly, And of the end of this dispensation which is now begun? Jesus proceeds instantly to answer these three questions in succession; and in distinguishing the contents of the chapter, you distinguish what is fulfilled from what remains to be fulfilled, and thus gather what is to intervene between the destruction of the Jewish capital, and the erection, the coming down from heaven, of that New Jerusalem—"that city that hath foundations, whose builder and maker is God."

Jesus thus proceeded to answer and explain them: "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumours of wars: see that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places. All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake;"—addressing plainly the disciples: the disciples asked the question, and to the disciples, as representing the Christians, he addresses himself:—"And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold: but he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains: let him which is on the house-top not come down to take any thing out of his house: neither let him which is in the field return back to take his clothes. And wo unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath-day: for then shall be great tribulation, such as was not from the beginning of the world to this time; no, nor ever shall be. And except those days should be shortened, no flesh should he saved; but for the elect's sake those days shall be shortened." (Verses 4–22.)

Down to this, he seems to me to refer specially to the downfall of Jerusalem; then, from verse 23 onward, he guards them against misinterpreting the signs of his advent. From verses 23 to 29, and from verses 30 to 41, he describes his own second coming, and the end of the *αἰὼν*, or age. To show you that his predictions from verses 4 to 23 have been strikingly fulfilled, I

will read to you some extracts, made from different writers, which will prove how strictly and literally the past has been fulfilled, and how strictly and literally we may expect the future to be fulfilled also.

The first sign he gave is the appearance of false prophets: "Many shall come in my name, saying, I am Christ." Now, Josephus informs us that there were many who, pretending to divine inspiration, deceived the people, leading out numbers of them into the desert. He does not, indeed, expressly say that they called themselves the Messiah or Christ, yet he says that which is equivalent; viz. that they pretended that God would there show them the signs of liberty,—meaning, redemption from the Roman yoke, which thing the Jews expected the Messiah would do for them. Among these was Dositheus the Samaritan, who affirmed that he was the Christ foretold by Moses; Simon Magus, who said that he appeared among the Jews as the Son of God; and many other examples are also given by Josephus, of pretended Messiahs who appeared at that time. And this led Tacitus to make the remark, that "there prevailed a common opinion throughout the East, of some one who should be Lord and Master of the world;" the expectation of the Messiah leading many to put in a claim to be so.

The next sign was, that there should be "wars and rumours of wars." The rising of nation against nation portended the dissensions, insurrections, and mutual slaughter of the Jews and those of other nations who dwelt in the same cities together; as particularly at Cæsarea, where the Jews and Syrians contended about the right of the city, which contention at length proceeded so far that above 20,000 Jews were slain, and the city was cleared of the Jewish inhabitants. At this blow the whole nation of the Jews were exasperated, and dividing themselves into parties, they burnt and plundered the neighbouring cities and villages of the Syrians, and made an immense slaughter of the people. The Syrians in revenge destroyed not a less number of the Jews, and every city, as Josephus expresses it, "was divided into two armies." The rising of "kingdom against kingdom" portended the open wars of different tetrarchies and provinces against one another. But, as Josephus says, "there was not only sedition and civil

war throughout Judea, but likewise in Italy, Otho and Vitellius contending for the empire." So strictly and literally was this prediction fulfilled.

The third sign of the destruction of Jerusalem was "famine and pestilence:" the fulfilment of this is even stated in the Acts of the Apostles, xi. 28, as predicted by Agabus: it is also mentioned by Suetonius, Tacitus, Eusebius; and was so severe at Jerusalem, that Josephus informs us many people perished for want of food. Pestilences are the usual attendants of famines, as scarcity and badness of provisions almost always terminate in some epidemical distemper. That Judea was afflicted with pestilence, we learn from Josephus, who says, that when one Niger was put to death by the Jewish zealots, besides other calamities, he imprecated famine and pestilence upon them all; "which imprecations God confirmed against these impious men."

The next sign is "earthquakes." If these mean literal earthquakes, as I believe they do, we read of one at Crete, in the reign of Claudius, and others at Smyrna, Miletus, Chios, Samos, and other places, in all of which Jews were settled. Tacitus mentions one in the same reign, and says that in the reign of Nero, the cities of Laodicea, Hierapolis, and Colosse were overthrown, and that the celebrated city of Pompeii, in Campania, was overthrown and almost demolished by an earthquake; and another earthquake at Rome is mentioned by Suetonius, as having happened in the reign of Galba.

The fifth sign was fearful sights and signs from heaven. Josephus, who was not acquainted with the prophecy contained in Matt. xxiv., records simply as an historian, irrespective of any religious view whatever, the following facts. The Lord said there should be sights and signs in heaven; and this prediction is repeated in the Gospel of Luke. Many prodigies are related by Josephus, particularly "that in Judea, at the commencement of the war, and before the siege of Jerusalem by Titus, there broke out a prodigious storm in the night, with the utmost violence, and very strong winds, with the largest showers of rain, with continual lightnings, terrible thunderings, and amazing concussions and bellowings of the earth, that was in an earthquake. These things were a manifest indication that some destruction was com-

ing upon men, when the system of this world was thrown into such disorder; and any one would guess that these wonders portended some grand calamities that were impending." The same historian, in the preface to his History of the Jewish War, undertakes to record the signs and prodigies that preceded it, and accordingly, in his sixth book, he enumerates them thus: "First, A star hung over the city like a sword, and the comet continued for a whole year. Second, The people being assembled to celebrate the Feast of Unleavened Bread, at the ninth hour of the night there shone so great a light about the altar and the temple, that it seemed to be bright day. Third, At the same feast, a cow, led by the priest to sacrifice, brought forth a lamb in the middle of the temple. Fourth, The eastern gate of the temple, which was of solid brass and very heavy, and was scarcely shut in the evening by twenty men, and was fastened by strong bars and bolts, was seen, at the sixth hour of the night, opened of its own accord, and could hardly be shut again. Fifth, Before the setting of the sun there was seen over all the country, chariots and armies fighting in the clouds, and besieging cities. Sixth, At the Feast of Pentecost, as the priests were going into the inner temple by night, as usual, to attend their services, they heard first a motion and noise, and then a voice as of a multitude, saying, 'Let us depart hence.' Seventh, what Josephus reckons as the most terrible of all, one Jesus, a country fellow, four years before the war began, and when the city was in peace and plenty, came to the Feast of Tabernacles, and ran crying up and down the streets, day and night, 'A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the temple, a voice against the bridegrooms and the brides, a voice against all the people.' The magistrates endeavoured by stripes and torture to restrain him, but he still called with a mournful voice, 'Wo, wo to Jerusalem.' This he continued to do for seven years and five months together, and especially at the great festivals; and he neither grew hoarse nor was tired, but went about the walls and cried with a loud voice, 'Wo, wo to the city, and to the people, and to the temple;' and as he added at last, 'Wo, wo also to myself,' it happened that a stone from some sling or engine immediately struck him dead." Taci-

tus also, the Roman historian, who is not suspected by skeptic writers, but whose testimony is received in preference to that of others, records that there happened several prodigies; he does not speak of the destruction of Jerusalem especially, but of the times. "There happened several prodigies; armies were seen engaging in the heavens, arms were seen glittering, and the temple shone with the sudden fire of the clouds; the doors of the temple opened suddenly, and a voice greater than human was heard, that the gods were departing; and likewise a great motion of their departing." These are the words of Tacitus, the Roman historian, who called the Christian religion *exitiabilis superstitio*, "a pernicious superstition;" and who had not the least design of confirming any prediction connected with it.

The next prediction was, that "they will lay hands on you and persecute you, and deliver you to be beaten: and ye shall be hated of all men for my name's sake." I need not quote proof demonstrative of this: whether you read the Acts of the Apostles, or read the historians of the time, you will find that the war was a war against the very name of Christian, and an effort was made to extinguish the religion. "Though a man was possessed of every human virtue, yet it was crime enough if he were a Christian." So hated was the name, and such was the effort to proscribe and extinguish it.

The seventh sign was, that the gospel should be preached among all the nations constituting the empire and known at that day. This can be proved by distinct contemporaneous testimony: the most strong is that of the younger Pliny, in his letter to the emperor Trajan, A. D. 107, from which we learn, that during his proconsulate in Pontus and Bithynia, the Christians abounded in those provinces; that informations had been lodged against many on this account; and that he had made diligent inquiry, even by torture, into the nature of the charge against them, but could not discover any crime of which they were guilty, besides what he terms an evil and excessive superstition. He adds, that he "thought it necessary on this occasion to consult the emperor, especially on account of the great number of persons who are in danger of suffering; for many of all ages and of every rank are accused, and will be accused: nor has the contagion of this su-

perstition seized cities only, but the lesser towns also and the open country;" and he further intimates that "the temples had been almost deserted, the sacred solemnities discontinued, and that the victims had met with but few purchasers." Then, if we refer to Clement, and Justin Martyr, and others, we shall find still further testimony to the spread of Christianity at that day.

We find another sign of the destruction of the temple predicted by our Lord—viz. "that the abomination of desolation spoken of by Daniel the prophet should stand in the holy place." This abomination of desolation is universally believed to have been the Roman ensign and the Roman army. These entered the very holy of holies, and the Roman eagle was actually raised where the cherubim and the shechinah once were. We read then the command of our Lord, that those who were in Judea should flee to the mountains. Josephus tells us, that in the 12th year of Nero, Sestius Gallus, the president of Syria, came with a powerful army against Jerusalem, which he might have assaulted and taken; but without any just reason, and contrary to the expectation of all, he raised the siege and departed. Immediately after his retreat, many of the principal Jewish people forsook the city, as men do a sinking ship. And a few years afterward, when Vespasian was drawing his forces toward Jerusalem, a great multitude fled from Jericho into the mountainous country, for their security. Among them it is probable that some were Christians. At this juncture, we are told, all who believed in Jesus Christ, warned by this oracle or prophecy, quitted Jerusalem, and removed to Pella and other places beyond the river Jordan, and thus marvellously escaped the general shipwreck of their country." And we read that not one Christian (which is very remarkable) perished in the destruction of Jerusalem.

Another sign was the appearance of "false Christs and false prophets." Josephus thus speaks: "The tyrannical zealots who ruled the city, suborned many false prophets to declare that aid would be given to the people from heaven. This was done to prevent them from attempting to desert, and inspire them with confidence. In this manner, impostors, abusing the sacred name of God, deluded the unhappy multitude; who, like infatuated men, that have neither eyes to see nor reason to judge, regarded

neither the infallible denunciations pronounced by the ancient prophets, nor the clear prodigies that indicated the approaching desolation."

We read next of the miseries that were to overtake that land. Time would fail if I were to read the dreadful numbers slaughtered at the siege of Jerusalem, or the terrible alternatives to which they were reduced. To the extreme sufferings of the Jews, Josephus bears most ample testimony. In the preface to his history of the Jewish war, speaking generally of the calamities that befell the Jews, he says, almost in our Saviour's words, "that all the calamities which had befallen any nation from the beginning of the world, were but small in comparison of those of the Jews." We find that opposite factions filled all places, even the temple itself, with continual slaughter. Mothers were even found, in the dreadful famine during the siege, eating the flesh of their own children; and we gather from Josephus that numbers, rushing into every lane, slew whomsoever they found, without distinction, and burned the houses and all the people who fled into them. And when they entered for the sake of plunder, they found whole families of dead persons, and houses full of carcases destroyed by famine. Then they came out with their hands empty, and though they thus pitied the dead, they did not feel the same emotion for the living, but killed all they met, whereby they filled the lanes with dead bodies. The whole city ran with blood, insomuch that many things which were burning were extinguished by the blood. Thus were the inhabitants of Jerusalem slain with the sword: thus was she laid even with the ground, and her children with her. The soldiers being now wearied with killing the Jews, and yet a great number remaining, alive, Cæsar commanded that only the armed and they who resisted should be slain. But the soldiers killed also the old and infirm: and taking the young and strong prisoners, carried them into the women's court in the temple. Cæsar appointed one Fronto, his freedman and friend, to guard them, and to determine the fate of each. All the robbers and seditious he slew, one of them betraying another. But picking out such youths as were remarkable for stature and beauty, he reserved them for the triumph. All the rest that were above seventeen years old,

he sent into Egypt to be employed in labour there. Titus also sent many of them into the provinces, to be slain in the theatres by beasts and the sword. And those who were under seventeen were slain; and during the time Fronto judged them, a thousand died of hunger.

But the falling by the edge of the sword is not to be confined to what happened at the siege, in which not fewer than 1,100,000 perished. It also comprehends all the slaughter made of the Jews in different battles, sieges, and massacres, both in their own country, and at other places during the course of the war. Thus, by the command of Florus, who was the first author of the war, there were slain at Jerusalem 3,600; by the inhabitants of Cæsarea, above 20,000; at Scythopolis, above 13,000; at Ascalon, 2,500, and at Ptolemais, 2,000. At Alexandria, under Tiberius Alexander the president, 50,000. At Joppa, when it was taken by Sestius Gallus, 8,400. At a mountain, Amason, near Sepphoris, above 2,000. At Damascus, 10,000. In a battle with the Romans at Ascalon, 10,000. At an ambuscade near the same place, 8,000. At Japha, 15,000. By the Samaritans upon Mount Gerizim, 11,600. At Jobopa, 40,000. At Joppa, when taken by Vespasian, 4,200. At Tarichea, 6,500, and after the city was taken, 1,200. At Gamala, 4,000, besides 5,000 who threw themselves down a precipice. Of those who fled with John from Gischala, 6,000. Of the Gadarenes, 15,000 slain, besides an infinite number drowned. In the villages of Idumea, above 10,000 slain. At Gerasa, 1,000. At Machœrus, 1,700. In the wood of Jardes, 3,000. In the castle of Masada, 960. In Greece, by Catullus the governor, 3,000. Besides these, many of every age, sex, and condition were slain in this war, who are not reckoned; but of these who reckoned, the number amounts to above 1,357,660; which would appear almost incredible, if their own historian had not so particularly enumerated them. And then the prediction is, that "their houses should be left desolate, until the times of the Gentiles should be fulfilled." This it needs no historical testimony to corroborate, as it is perfectly plain before our eyes. "The temple was a building of such strength and grandeur, of such splendour and beauty, that it was likely, as it was worthy, to be preserved, for a monument of the victory and glory of the

Roman empire. Titus was accordingly very desirous of preserving it, and protested to the Jews, who had fortified themselves within it, that he would preserve it even against their will. He had expressed the like desire of preserving the city too, and repeatedly sent Josephus and other Jews to their countrymen, to persuade them to surrender; but an overruling Providence directed things otherwise. The Jews themselves first set fire to the porticos of the temple, and then the Romans. One of the soldiers, neither waiting for command, nor trembling for such an attempt, but urged by a certain divine impulse, threw a burning brand in at the golden window, and thereby set fire to the buildings of the temple itself. Titus ran immediately to the temple, and commanded his soldiers to extinguish the flames. But neither exhortations nor threatenings could restrain their violence. They either could not hear or would not hear, and those behind encouraged those before to set fire to the temple. He was still for preserving the holy place. He commanded his soldiers even to be beaten for disobeying him: but their anger, and their hatred of the Jews, and a certain warlike vehement fury, overcame their reverence for their general and their dread for his commands. A soldier in the dark set fire to the doors; and "thus," as Josephus says, "the temple was burnt against the will of Cæsar."

When the soldiers had rested from their horrid work of blood and plunder, Titus gave orders to demolish the foundations of the city and the temple. But, that posterity might judge of the glory and value of his conquest, he left three towers standing as monuments of the prodigious strength and greatness of the city; and also a part of the western wall, which he designed as a rampart for a garrison, to keep the surrounding country in subjection. All the other buildings were completely levelled with the ground.

It is recorded by Maimonides, and likewise in the Jewish Talmud, that Terentius Rufus, an officer in the army of Titus, with a ploughshare, tore up the foundations of the temple, and thus remarkably fulfilled the words of the prophet Micah: "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest." (Mic. iii. 12.)

Now, it seems to me, that all that our Lord said, down to the

23d verse, has been fulfilled. Here, we have had famine, pestilences, earthquakes, wars, the abomination of desolation standing in the holy place, the Christians escaping from Jerusalem and rushing into Pella for safety, the gospel of the kingdom preached in every nation. It is supposed that the apostle Paul even came as far as Britain; and it is matter of fact, that the rest of the apostles went through the whole known world, preaching the gospel of the kingdom. But, from the 23d verse, our Lord proceeds to warn his hearers not to confound his second coming with the destruction of Jerusalem, and says to them, "Then, if any man shall say unto you, Lo, here is Christ, or, Lo there, believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: Behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together."

Now, some persons have said that the coming of our Lord was fulfilled at the destruction of Jerusalem. Our Lord says, "I warn you that it will not be my *παρουσία*, my personal appearance, my coming: many will come and say that it is; but if any man should say, Lo, here Christ is come, and is to be found here; believe him not. If another should say, Lo, he is in the desert, go out to meet him; do not believe him. There can be no such mistake about my coming; for so little liable shall my advent be to this misapprehension, that it shall come with the rapidity and splendour of the lightning, that bursts from the east, illuminates the sky, and buries itself in the west; and so little liability to mistake shall there be at that day, that as easily will the vulture with outstretched wing pounce upon a stone, instead of descending upon its prey, as the Christian take one for Messiah who is not the Christ—the Messiah promised by the Father." So you see these verses warn them that they are not to confound his advent with the destruction of Jerusalem; that when it does take place, it will not be something that men may dispute about, but it will

be so palpable that "every eye shall see him;" and "they that pierced him" so satisfied, that they "shall wail because of him;" and they that loved him shall be like him, for they "shall see him as he is."

After clearing away misapprehension about his advent, he answers, in the twenty-ninth verse, the question, "What shall be the sign of thy coming, and of the end of the world?" He tells us what shall be immediately after the tribulation of those days: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Now, this is the prediction or prophecy of Christ's own personal advent, and the end of the *αἰὼν*, or age, or dispensation. But you say, How is this consistent with the words, "immediately after the tribulation of those days?" I answer, This tribulation, begun at the destruction of Jerusalem, continues now, and shall only be closed with Christ's second personal advent; for you perceive that it is so, by comparing what is said by our Lord in this chapter with what is said by Daniel, referring, I believe, to the very same event. It is said, "There shall be great tribulation, such as never was from the beginning of the world, no, nor ever shall be." If this relates only to the destruction of Jerusalem, it would imply that that was the greatest tribulation that ever was or ever shall be. But the prophet Daniel, speaking of the end of the world, and of what was immediately to precede the very last scene in this dispensation, states that there should be "a time of trouble such as never was since there was a nation." But if the tribulation of Jerusalem was greater than ever was or ever shall be, that would be directly contradictory of the express prediction of Daniel, that the last should be a time of trouble such as never had been and never should be.

This tribulation, then, I conceive, began with the destruction

of Jerusalem, and it is contained in the fact that Jerusalem is still trodden under foot of the Gentiles; that the Jew is still scorned, proscribed, and persecuted in every land; and that upon the whole of that people the tribulation lies with terrible pressure, while every effort to lighten it has completely and successively failed. No sooner did a pope, in the midst of Rome, supposed to be the most enlightened and the most liberal of his class, attempt to lighten the pressure of the Jew, than, not in judgment for this, for I do not believe it was the cause, but for attempting to reform what can only be revolutionized, he was swept from his place, and is now—as I told you he was likely to be, if the views of prophecy I explained to you be correct—a refugee, and, what is not improbable, likely to seek shelter in the only asylum there is in the world at this moment—the land of heresy, in his judgment—the land of gospel light and liberty in ours. This tribulation, then, extends to the coming of the sign of the Son of Man. That this tribulation is a tribulation reaching from the destruction of the first Jerusalem to the building of the New or second Jerusalem, is confirmed by a reference to the parallel passage in Luke xxi. 24, where it is said, speaking of the Jews, "They shall fall by the edge of the sword, and shall be led away captive into all nations:" here is the tribulation or punishment continued: "and Jerusalem shall be trodden down of the Gentiles;" here is the tribulation still continued: "until the times of the Gentiles be fulfilled." What occurs after this period, this "time, times, and half a time," has all been fulfilled.

We read what takes place *immediately* after. It is in one passage, "Immediately after the tribulation of those days the sun shall be darkened," &c. In Luke it is, after "the treading down of Jerusalem," and the "fulfilling of the times of the Gentiles," "*then* shall appear the sign of the Son of man in heaven;" showing that the two prior events to these signs are perfectly parallel.

Now, all this, I believe, is what we are just entering upon, when "there shall be signs in the sun, and in the moon, and in the stars; upon earth distress of nations, with perplexity; men's hearts failing them for fear, and for looking after those things that are coming upon the earth." Then, out of all this terrible

chaos shall rise, in glory and in meridian noon, greater than that sun that rose on creation first, the Son of God. "Then shall they see the Son of Man coming in the clouds of heaven with power and great glory." "And when these things begin to come to pass, then," Christians, "lift up your heads, for your redemption draweth nigh."

And does not all this confirm the prediction I endeavoured to prove last Lord's-day evening, That all that precedes the coming of Christ is tribulation and distress?—that there is not the least sign or symptom of a Millennium prior to the personal appearance, whatever that appearance be, of the Son of God? In verse 30 of this chapter in Matthew, we have it declared that he shall "come with power." The evidence of that power shall be in the heaven above, in the earth below, when it shall enter into the graves of the dead, and into the homes of the living: he shall come with a power that shall show itself in the rising bodies of the first resurrection, in the changed living, in the opening graves, in the departing firmament, in the desolated earth, in the trembling, weeping, and mourning guilty. He shall come also with great glory; he shall come with the shechinah, the whole firmament in flame, lighted up with a splendour that shall put out the sun and the stars, even as the sun at his rising puts out the morning star; and he will "send his angels with a great sound of the trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other;" that is, constitute his own perfect, complete, manifested church.

Then there shall be what is called "the manifestation of the sons of God;" the visible church and the true church, coextensive and identical the one with the other. Then shall be the real catholic church, for it shall consist of all nations; then shall be the real ancient church, for it shall be "chosen in Christ before the foundation of the world." Then shall be the true united church, all one company, Christ the centre, and his name all and in all.

Our Lord next gives certain signs; and in the thirty-third verse he says, "When ye shall see all these things, know that it is nigh, even at the doors." What things? I conceive the things mentioned in verse 2: "When ye shall see all these things, then

it is nigh upon your doors," (ἐπὶ τὰς θύρας.) Now, some one will say, that this is utterly incompatible with what you have stated: when these things take place—this trouble, all these judgments—to say Christ is nigh, even at the doors, is not correct. But is it not constantly stated in every chapter of the Bible, "The Lord is at hand?" Does not the apostle James use the very same expression, in the fourth chapter of his Epistle: "The παρουσία, the personal appearance of the Lord draweth nigh?" This just means, that the church of Christ should, from this moment, assume this position—their foothold the cross, their hope the crown; looking for nothing upon earth so glorious, so dear, so precious, so beautiful, as the return of Him who left them, and who promised that he would come again and receive them to himself; that where he is, there they should be also. Then he adds, "Verily I say unto you, This generation shall not pass, till all these things are fulfilled." If you suppose "these things" to refer to what he has stated about the destruction of Jerusalem, it is perfectly explicable; but there is another way of explaining it also. The word here used is γενεὰ. I have looked into every dictionary I could lay hold of, and it is defined—no doubt, to signify a generation—thirty years of time; and if these words apply to the destruction of the temple, it was literally true, that during the lifetime of the generation then living that temple was destroyed. The word γενεὰ, however, is more frequently used, by Homer especially, to denote a race, a people; for instance, γενεὰ μελισσάων, the race or nation of bees; γενεὰ ἀνθρώπων, the race of men, meaning the race as distinguished from some other; γενεὰ φύλλων, race of leaves; and so γενεὰ may denote this race, this people—the Jews, as a race, shall not pass from the earth until all these things be fulfilled. And if so, there can be no difficulty in the way of the interpretation which I have tried to establish, of the coming that is here alluded to.

Some have an idea that the expressions describing the coming of Christ may not mean a personal coming; but wherever this coming is alluded to, the word employed is παρουσία, which means, in all instances but one, (and that one may be explained,) a personal coming. You will see it by comparing verses 20 and 37 with verse 30; no one can doubt that it is our Lord's personal

coming: "They shall see the Son of man coming in the clouds of heaven;" and in verse 37, "As it was in the days of Noah, so also shall the coming of the Son of man be." He is speaking plainly of the same event. Now, if the Millennium is to precede the coming of Christ, things would not be as they were in the days of Noah. But if the Millennium is to succeed it, then the Son of Man will come upon a world that does not expect him, and begin that state of felicity, holiness, and happiness, which shall be merged in the glory and happiness of heaven for ever and ever.

The practical lesson I will conclude with is contained in the 42d verse: "Watch, therefore: for ye know not what hour your Lord doth come." And again, in verse 44: "Therefore be ye ready: for in such an hour as ye think not, the Son of Man cometh." It is very plain that the world will not be ready, in the best sense, at Christ's approach. Men will be saying, All these views are nonsense; we have nothing to do with prophecy until it has been fulfilled. If the Christians of Jerusalem had said, "We have nothing to do with Christ's prophecies, we have only to do with his precepts," they never would have left Jerusalem and reached Pella in safety. But why did our Lord give them these prophecies respecting the destruction of Jerusalem? To guide them. Why has he given us prophecies? why are they written? Surely, to be of service; and if to be a guide, surely, to be frequently studied; and if to be studied, surely, in some degree, to be opened, and, as the period approaches, to be more and more thoroughly known. But that the great mass of men will not be looking for such an event, is plain from what Peter says, "that in the last days shall come scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not igno-

rant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, (as some men count slackness,) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." But, to you who are believers, the command is, "Watch:" be anxious about the time of his advent, but far more anxious about personal preparation for it. The sentinel does not care when his commanding officer visits him, if he is always at his post. The servant does not mind when his master overlooks him, if he is always busy at work. The porter does not mind when his lord knocks, if he be waiting at the door and ready to open. Thus, that Christian is sure to be right, whether he understand things unrevealed or not, whose heart is right in the sight of God, and whose hope and confidence are in the Lord his righteousness. Watch, then, against being surprised; watch against dereliction of duty; watch against every effort to withdraw you from the post of duty, as if it were the post of peril and not of safety: and be ye ready. You ask, How can we be ready? By being sure that you are standing on the right ground. Stand upon the Rock of ages; your loins girt, and your lamps burning; Christ's righteousness your title, Christ's name your watchword: and, come what may, neither your hope nor your position can be overturned.

Be ready, also, by not only being in the right state, but by having also the right character. We must not only be standing in Christ as our sacrifice, but we must have our hearts sanctified and prepared by the Spirit of God, so that we shall hail and rejoice in his coming. It does not mean, by having such hearts, that you are to leave your place. Two persons shall be grinding at the mill, both engaged in duty; one's heart shall be in heaven, the other's heart shall be in his mill. Two persons shall be found in one shop; one shall have his hand in the shop but his heart in heaven, and the other shall have his heart and hand both in the shop. Be here discharging the world's duty, feeling the world's responsibilities; but let your hearts be in heaven, where Christ

your treasure is. Be ready also to resign the world whenever you are bidden to do so? Do not bury your hearts in it; do not let it absorb them; do not think that this world is all; discharge, as I have told you, every obligation; no man is to leave his trade; no man is to be less loyal, to be less dutiful, to be less diligent in business; but every man is to be more "fervent in spirit, serving the Lord." Standing, then, upon the right ground, having thus the right character, let us lift up our heads, and know that the noise we hear from afar is only the rush of the chariot-wheels of Him, who comes armed with destruction, indeed, for a world that rejects him, but full of mercy and peace and welcome to them who wait for his coming.

LECTURE XXXI.

THE MAN OF SIN.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."—*Revelation* xxii. 20. (Connected with which you will also read 2 Thess. ii. 1–17.)

JUST before I enter on the more immediate subject of discourse, I am anxious to refer to a slight misapprehension—originating, I believe, from a mistranslation—which occurred to the minds of some in the course of my exposition of Matt. xxiv., last Lord's-day evening. You remember that I tried to solve what seemed an almost insurmountable difficulty—the distinguishing what portion of Matt. xxiv. relates to the downfall of Jerusalem, and what to the end of the world. As Jesus sat on the Mount of Olives, his disciples asked him these three questions: "Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?" I said that I conceived the disciples asked three definite questions, and that our blessed Lord gave in the chapter three distinct and appropriate replies. The first question is, "When shall these things be?" viz.: the downfall of Jerusalem: I said that I conceived the answer to this question was finished at the close of verse 22. I then said that our Lord, in verses 23, 24, enters upon his own personal coming, and he tells them that "You are not to suppose yet that I am come for judgment; for if any man shall say unto you, 'Lo, here is Christ, or there; believe it not,' for my personal coming will not be so mistakable a thing that men will have any doubts about it; but, on the contrary, it shall be 'as the lightning that cometh out of the east and shineth even to the west,' that all eyes may see it, and no man shall be able to dispute it." Then he gives the signs of it. "Immediately after the tribulation shall the sun be darkened, and the moon

shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be shaken: and then shall appear the sign of the Son of Man in heaven." The next question was, "What shall be the sign of the end of the world?" Several who listened to the explanation I endeavoured to give, were puzzled by the occurrence of the word "end," in verses 6, 13, 14. For instance, they saw that the first twenty-three verses cannot refer to the destruction of Jerusalem exclusively, because our Lord says in verse 6, "The *end* is not yet:" therefore, they argue, he is speaking of the end of the world. Again, in verse 13, "He that shall endure unto the end, the same shall be saved:" therefore, it is urged by those who make this objection, Christ is speaking not merely of the destruction of Jerusalem, but of the end of the world: and again, in verse 14, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." It is argued by those who doubt my interpretation of the first twenty-three verses as descriptive of the downfall of Jerusalem exclusively, that the occurrence of these three expressions shows that our Lord in the very beginning of the chapter begins to answer the question, which I contend was only answered at the end, "What shall be the sign of thy coming, and of the end of the world?" Now, on looking at the whole chapter on Monday, after I had preached the sermon, and reading it in the original, I discovered this fact, which I had not noticed before, that totally different words are used; for instance, in verse 3, the question asked by the disciples is, "What shall be the sign" *συντελείας τοῦ αἰῶνος*? ("of the end"—*συντελεία*.) But the words used in verses 6, 13, 14, is not *συντελεία*, but *τελος*, a different one. If the word had been the same, then those who object to my interpretation would have done so with greater plausibility. The word used in verses 6, 13, 14, is the word *τέλος*, a minor and generally far less expressive word. The question of the disciples is, What shall be the sign of the *συντέλεια* of the world? The statement in these verses is, "Then shall the *τέλος* come;" "he that shall endure unto the *τέλος* shall be saved." The question is important, Is there any difference between the words in point of signification? The fact that the same word is employed in verses 6, 13, 14, is strong

ground for the presumption that these verses do not refer to the same event as that referred to in verse 3, and described by another word. The word *συντέλεια* is derived from the preposition *σὺν*, together, and the verb *τελέω*, to finish, and means the confluent termination, not only of two or three, but of all the events and prophecies, and things that were spoken of from the foundation of the world: *in short, the consummation.* For instance, it occurs in Matt. xiii. 39: now no one doubts that the event there referred to is the end of the world, for our Lord says, "The harvest is the *συντέλεια* of the world." But the word *τέλος* is applied to definite periods, to the termination of single events. I admit it is sometimes used in a more extensive sense, but I say that is its primary meaning: for instance, it occurs here, "Christ is the *τέλος* (the end) of the law;" again, "Whose end (*τέλος*) is destruction;" *τέλος* signifies also the end of life; and it is very remarkable that the same word is used by the apostle when he says, "destruction is come unto the Jews, *εἰς τὸ τέλος*, unto the end, or to the uttermost." You see then that the question of the disciples relates to the *συντέλεια* (finishing) of the *αἰὼν* or dispensation; and the *τέλος* that our Lord uses in verses 6, 13, 14, relates only to the downfall of Jerusalem: and the objection therefore of those who doubt my interpretation, instead of proving their point, proves more strongly the position I attempted to lay down. I conceive, the end, as, *τέλος*, our Lord refers to, is explained by himself, as when it is stated in Mark xiii. 7, "The *end* is not yet;" for our Lord says, "These are only the *beginning* of sorrows." It is plain, therefore, to my mind, that the first twenty-three verses contain no reply to the question relating to the end of the world, but merely a full exposition of what should precede the downfall or destruction of Jerusalem. And, next, we have the declaration that Jerusalem is to be trodden under foot of the Gentiles, and to be desolate and in ruins—no Millennium to intervene; and the first great event immediately before its restoration will be the appearance, like the lightning in the sky, of the Son of Man; all those that have rejected and despised him mourning because of him.

I now come to another prediction of great significance. I showed you, from the chapter on which I have been making

these preliminary remarks, that nothing like a Millennium intervenes between Christ's first advent and his second advent; but, on the contrary, that he is to come suddenly, as in the days of Noah, when no man expects him, and most men deny and reject him. I now proceed to show you this evening, that there intervenes between Christ's first and second advents, not millennial purity or millennial bliss, but the dark apostasy of the Man of Sin, who, we are told in the passage I have read, shall be destroyed by nothing before the brightness of Christ's coming. Now I wish you to look at this Second Epistle to the Thessalonians attentively; as, if I can identify the person spoken of in 2 Thess. ii. 3–8 with the popedom, then I have proved that this apostasy is to stretch from Christ's first advent even to his last; and that therefore a Millennium cannot precede, but must succeed, Christ's second advent; for the 8th verse expressly declares, "Then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and *destroy* with the brightness of his coming." If this be the Man of Sin, he is to be first of all gradually consumed by God's providence—by the spread of the Bible, by the testimony of faithful men, by the preaching of the gospel, by the circulation of tracts—and he is, lastly, and only then, to be utterly destroyed, by what? By the brightness of Christ's personal coming, (*παρουσία.*) Then, if Christ is to come to this world and destroy Babylon, it is quite plain that the Millennium will not precede his advent, for Babylon shall be in existence, and when he comes he shall destroy it. Do you not see the consumption fulfilling? I mean to show you by-and-by how completely the evidence has come out, since I last addressed you on the seventh vial, that we are now under its influence. The evidence is complete at this moment that the popedom is being consumed, but the evidence is not yet come of his destruction, for that will only be by Christ's personal coming. What can be a stronger proof of this consuming, than that the head of the Holy Roman Empire (which is the title of the emperor of Austria) is obliged, after the most terrible convulsions in his kingdom, to abdicate his throne? and so cheap is that throne, that the heir will not accept of it, and it is sent over to a remoter heir to take possession of it. Here is the Romish laity smitten in the head of the

Holy Roman Empire. Along with this, another phenomenon occurs in the very same week. He whose pretensions I will unfold to you this night, whose burning characteristics here will indelibly cleave to him, was expelled from his throne by that people who were to be models of Christian excellence. If Popery be fitted to make a people holy, happy, moral, and submissive, what people ought to be equal to those of the metropolis of the popedom? for it is a remarkable fact, that in that country, in the Italian States alone, there are one pope, six archbishops, seventy-two bishops, fifty thousand ecclesiastics, and in the city of Rome there is a priest to every thirty people. If this system be so civilizing, so moralizing, so elevating a system, that you have only to make a nation of Papists to make the people happy, loyal, all that is good—how comes it, that where, a few weeks back, there could not be a Protestant church, and where I dared not for my life say such things as I have been saying this evening—how comes it, I ask, that there is no people on the face of the earth so corrupt, so immoral, so degraded as those who surround the very throne of the pope? So disloyal are they, that they have swept the pope from his palace, and sent him that was Lucifer, the sun of the morning, mightiest among the mighty, a fugitive in a footman's livery, perched on the box of a carriage, anxious to get safety anywhere from the people whom he had exhibited as the models of Christian loyalty and love and light. Surely this is the beginning of the consumption of the Man of Sin. What has been the great object of the encyclicals of the popes for the last few years. Gregory XVI. published an encyclical in 1844, denouncing the Bible Society. Pius IX. issued an encyclical in 1846, the chief scope of which was denunciation of the Bible Society: and I believe that that noble institution, the British and Foreign Bible Society; is signally blessed of God to the wasting and consumption of the popedom at this moment. The great object of the popes was to denounce the circulation of the Scriptures; but they have failed to check it. As well might they stand on the shores of Ireland, and bid the Atlantic waves, pressed by the western winds, roll back to America, as try to arrest the spread of that word, and the influx of light and life which flows from the Fountain of Light and Life. The Papal power is

now undergoing the consumption to which it is doomed, but its destruction will not be till Christ comes. I believe that the pope will get back again to Rome, and that he will only lose, for a time, his temporal power—that is, a very important part, and in his estimate, a very vital part of his power—which will be again restored until the lightning comes from the east, shining even to the west, and Rome, his throne, and all that cleave to him, will be destroyed in the brightness of the Saviour's coming, by those judgments that await an apostate and a guilty church.

But I proceed to show, from the passage in Second Thessalonians which I have read, that it describes the popedom; and the reason I attach so much importance to this proof is, that Rome has, from the beginning, applied this passage to anybody and everybody, rather than to herself; and the view which is taken by some of her supporters is, that this Antichrist is some one to appear in the last days in Rome. There is a sect, you are aware, in the Church of England, called Puseyites or Tractarians, among a few of the clergy—Papists without a head, Popery without a pope: for that is their true condition. They have employed great ingenuity and immense learning to show that this passage does not refer to Popery at all, but, on the contrary, to some other system; and some very pious men have, I regret to say, fallen into their views. They say that, just three days and a half before Christ comes—for they admit that Christ's coming is to be personal—a great monster shall appear, of prodigious human, corporeal dimensions, who is to be so daring as actually to disown the very existence of God; and to wield a power something like Satan's own, sitting in the literal Jerusalem and in the literal temple of God; and then God shall come and destroy him. I am sure the interpretation is so absurd and extravagant, and unlike what seems to be the analogy of prophecy, that it needs only to be heard in order to be rejected.

First of all, the apostle warns the Thessalonians not to be "soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand."

Now here, again, I must make some remarks upon our translation; and, in doing so, let me say, that while nothing can be

more noble or more complete than its general excellence, there are points in it which might be very much amended. "Be not troubled, as that the day of the Lord is at hand." How, you may ask, do you reconcile this with the statement of the apostle James, "The Lord is at hand?" How do you reconcile it with other passages where it is distinctly said, "The day of the Lord is at hand?" If you turn to the original, you will find the word used is ἐνέστηκε. The word used by James and Paul in the other passage is ἤγγὺς ἐστὶ, or ἤγγίζε, is near or approaches. Our translators have rendered them both "at hand." But the word here used ought not to be so rendered. For instance, this word is the same as that used by the apostle in Rom. viii. 38, where he says, "Things present (ἐνεῶττα)." The same word is used in Cor. iii. 21, 22, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things *present*, or things to come." In other words, ἐνέστηκε shows us that the meaning of the apostle is, "at this moment present or in the midst of you:" "You are not to suppose that Christ has come, and at this moment is in the midst of you;" and what Paul says to them is, then, "You are not to think, as by letter from us, that the Lord is in the midst of you, that the Lord is actually present, that he is now truly and indeed come." In other words, It is not true, "Behold, he is here, or there, or in the secret chambers:" on the contrary, between the presence in the flesh, of the Saviour, and his presence on the earth a second time, when he shall shine before his ancients gloriously, there shall intervene a long dark shadow, called the Apostasy, the future signs and characteristics of which, says the apostle, "I will now unfold to you." There will be between that sun when he rose in clouds of sorrow, and that sun when he shall shine in his splendour, a long dark night:—that there is a fierce battle to be fought, a great enemy to encounter; and we are not to expect his personal presence in the midst of us until we see that great power called the Apostasy developed; and then that power shall be consumed gradually, after it is fully developed, by the Spirit of his mouth, and will be destroyed by the brightness of his coming:—that its destruction and Christ's advent are to be contemporaneous: you are not therefore to conclude that

the Lord ἐνέστηκε, is in the midst of you, or that he will be present this very year. Now, if I can show that this prophecy is fulfilled in the popedom, I not only do what the apostle did—(for it seems that the apostle warned his people very much of it—for he says, "Remember ye not that when I was yet with you I told you these things?"—"I told" is in the imperfect tense, which signifies the continuance of the action—"I was wont to tell you of these things;" just as he told the presbyters at Ephesus)—but I shall also confirm the position which I have endeavoured for the last three or four successive Sabbath evenings to establish, that our hope is not a millennium, but Christ to come again in his glory: so that we shall see him as he is, and be for ever with him.

I will refer, first of all, to the expression by which the apostle characterizes the apostasy. He says, "Let no man deceive you by any means, for that day shall not come, except there come a falling away first." Here our translation is at fault again: the word in the Greek is not *a* falling away, but "*the* falling away;" not *an* apostasy, indefinitely, but ἡ ἀποστασία, *the definite* apostasy of which I spoke when I was with you. In other words, it is plain that the apostle refers to the apostasy of which he had spoken on previous occasions, which they expected, and which God had distinctly predicted in his word. So that the passage in the original runs thus: "Let no man deceive you by any means; for that day," when Christ ἐνέστηκε is actully present in the midst of us, "shall not come except there come ἡ ἀποστασία πρῶτον, the apostasy first." The next question is, What is the meaning of apostasy? Some argue that it means a political revolt, not a religious defection. The right answer to this is, that throughout the Scripture it is invariably used to denote a religious defection. Thus, for instance, Acts xxi. 21, it is said, Paul led the Jews to forsake" (literally translated, "to apostatize from") "Moses." Now how did Paul meet this? Did he admit it? No, he denied that he did. And what does this prove? That an apostasy does not necessarily mean that the person apostatizing denies Christ; but, on the contrary, that he may believe in Christ, and yet be guilty of apostasy. This word is used in its neuter form, ἀποστασίον, which denotes a bill of divorcement. Thus, Mark x. 7, "a bill of divorcement;" in the

Greek, βιβλίον ἀποστασίον, a paper, a writing of divorcement. And this conveys to us another great proof that the pope is Antichrist: he too has his church, which sits upon many waters; and Christ has his church, that shall come down from heaven as a bride adorned for the bridegroom. I have noticed that in the whole of the Apocalypse all those things about which Christians quarrel are treated as nonentities: they disappear in the splendour and magnificence of that tremendous difference between Christ and Antichrist, between the true church and the Apostasy. For instance, the scriptural definition of the church of Christ is not Presbytery, or Episcopacy, or Independency; but it is this: "Wheresoever two or three are gathered together in Christ's name, there is Christ in the midst of them." The definition of antichrist's church is, Wheresoever two or three are gathered together in Antichrist's name, there is the Apostasy, Antichrist, and his corrupt and apostate church. The pope is divorced from Christ's church, and wedded to a strange woman. He has lost his position in the true church, and has become the head and husband of the great Apostasy. This Apostasy is also described under another name, —and I would allude to the description of the system before I allude to that of the person—it is called "the mystery of iniquity." First of all it is called the Apostasy, then the mystery of iniquity. And the apostle tells us that this "mystery of iniquity doth already work." In what respect may the Romish system be called "the mystery of iniquity?" Just as Antichrist and his apostate body are the opposite of Christ and his redeemed church, so the mystery of iniquity is just the reverse of the mystery of godliness. The regenerated Christian is in the mystery of godliness, a member of a divine economy: the unrenewed man is in the mystery of iniquity. The mystery of godliness consists in this—that death gave life, that suffering gave joy, that a cross leads to a throne. The mystery of iniquity consists in this—that the truth ends in a lie, the Bible ends in the Breviary, the light of heaven leads to the darkness of hell: that the stones set apart of God for the construction of a temple which should be vocal with his praise, and in which the blending tones of mercy and truth should be heard together, have been gathered and worked into a temple in which Antichrist sits, and in which the

cries of persecuted saints and martyrs have reverberated from age to age. The mystery of godliness is God manifest in the flesh: the mystery of iniquity is Satan manifested as an angel of light: the one distinctly distinguishable from the other. The mystery of Romanism consists in this—that, under pretence of reverence to his word, it renders that word null and void; under pretence of love to Christ, it persecutes his saints; under the pretence of zeal for their salvation, it commits their bodies to the flames; under the pretence of creating purity among the clergy, it prohibits marriage, and, as the consequence of it, sanctions the greatest abominations of the earth. The peculiarity of the mystery of iniquity is, that, starting from Christ, it ends in Antichrist; beginning with justification by faith alone, it ends in justification by works alone. It excludes Christ, in order to raise higher the Virgin; it magnifies the church, in order to magnify the priest; and makes the man not the means of spreading Christianity, but Christianity a system for ministering to the pride of man, to the pomp and vanity of a stupendous hierarchy.

Now, the apostle says, that this mystery of iniquity "doth already work:" in the days of the apostle Popery began. I do not hesitate to say that at that time the mystery of iniquity had begun to work, but it was not then developed into its ultimate and final results in the popedom. I will show you the evidence of this from the writings of the apostle. For instance, in 1 Cor. x. 4, "Voluntary humility and worshipping of angels" is one of its seeds: in 1 Cor. iii. 3, "Strife and division" among Christians is another seed: in 2 Cor. ii., "Corrupting the word of God:" in 1 Tim. vi. 5, "Perverse disputings of men of corrupt minds, supposing that gain is godliness:" that is another seed. Gal. iv. 10, observance of fasts and festivals, making man for fasting, not fasting for the man: that was another seed. False philosophy and vain deceit, and traditions of men: that is another seed. All these seeds were sown in the corrupt soil of the human heart, by Satan, the great sower; they spread until they rose into the overshadowing harvest of the mystery of iniquity, and a vast majority of those that bore the Christian name abode under the shadow of this terrible Apostasy.

Now, it is stated that out of the midst of this Apostasy was to

come him who is called the man of sin—the Antichrist. It was not the pope that was to make Popery, but Popery that was to make the pope. It was not Napoleon that made revolution, but the Revolution that made Napoleon: so, the pope is to be the product of the system, and not to be merely the promoter of it. This mystery, in its full and final development, is to be under a great head called the Antichrist. We are told that we "know what withholdeth that he should be revealed in his season." The word in the original is ὁ κατέχων, the withholding element, thing, or system. "Ye know that withholding thing." Now, what was that withholding thing? Almost every one of the earliest Christian writers admits that it was the Roman empire; and so deeply impressed were the early Christians that the Roman empire was the great obstruction to the development of the great Apostasy, that they continually prayed that God would preserve the Roman empire, that he might thereby delay the development of the man of sin. Damian the monk thus addressed Hildebrand:—"Ego claves otius universalis ecclesiæ tuis manibus tradidi. Immo, sublato rege de medio, totius Romani imperii vacantis tibi jura permisi." "I have committed to your hands the keys of the universal church. The king of the Roman empire being taken away, I have given to you the rights of this throne that is vacant." An orator of 10th Sess. of Fifth Lateran thus addressed the pope:—"Constantinus, Divinâ gratiâ afflatus, sceptrum imperii orbis et urbis vero Creatori Deo et homini, in sede suâ Romanâ Sylvestro Pontifici, in jure primævo Christi eterni sacerdotis plene cessit." "Constantine, inspired by divine grace, fully surrendered the sceptre of the world and of the city" (i.e. Rome) "to the true Creator God and man, in his Roman seat, to Sylvester the pope, in the ancient right of Christ the eternal Priest."

Again, I read in Machiavel's History of Florence:—"When the emperor of Rome left Rome to dwell at Constantinople, the Roman empire began to decline, but the Church of Rome augmented as fast. Nevertheless, after the coming in of the Lombards, all Italy lay under the dominion of emperors or kings. Bishops assumed no more power than was due to their doctrines or morals. But Theodoric, king of the Goths, fixing his seat at Ravenna, and no other prince being left at Rome, the Romans

were forced to pay greater allegiance to the pope. The Lombards having invaded and reduced Italy into cantons, the pope took the opportunity, and began to hold up his head." So Gibbon, to whom I frequently referred on previous occasions, and from whom I made this extract, I think, before:—"Rome had reached, about the close of the sixth century, the lowest period of her depression. Like Thebes, Babylon, or Carthage, the name of Rome might have been erased, if the clergy had not been animated by a vital principle which again restored her to honour and dominion. The temporal power of the popes gradually arose from the calamities of the times." And on the removal of the imperial seat from Rome to Constantinople, the restraint on the ambition of the man of sin was removed, and the Roman bishop shot up into a great temporal prince. This leads me to the consideration of the Man of Sin himself.

First, he is called, "He that opposeth and exalteth himself above all that is called God, or that is worshipped." The word in the original is *ἀντικείμενος*, literally, "lying over;" and I may here state, what is a very important point, that many persons, and especially those who maintain that this passage does not describe the pope, say, *ἀντὶ* means against; and that the pope is not professedly and avowedly opposed to Christ. Certainly he is not professedly and avowedly opposed to Christ; but the proposed interpretation of *ἀντὶ* is an erroneous one: *ἀντὶ*, in composition with a noun, does not mean against; though we have the word used in that sense in some compounds, as anti-pædobaptist, one opposed to the baptism of infants. But this is not the classical use of the word. The characteristic meaning of *ἀντὶ* in such composition is not "against," but, what is most important in this criticism, "in the room of." For instance, *ἀνθύπατος*, not one opposed to the consul, but a vice-consul; *ἀντιβασίλευς*, one in the room of a king: *ἀντιτύπον* does not mean "opposed to the type, but a copy that corresponds to the original." Homer calls Achilles *ἀντιθέος*, meaning not "opposed to God," but "like a god—equal to a god." Homer also calls him *ἀντιλέων*, which does not mean "opposed to a lion," but taking the place of, equal to, having the strength of, a lion. Again, we read of anti-popes; but the meaning of the term was not that they were opposed to

the pope, but that they were taking the place of the pope. So, then, the Antichrist, ἀντικείμενος, is not one opposed to Christ professedly, but one that takes the place, assumes the prerogatives, wields the power, wears around his brow the diadem, and sits in the place of the Lord Jesus Christ. And what does Antichrist call himself? The Vicar of Christ, the vice-christ; the very name that he assumes to himself is, unconsciously on his part, the very name by which he is branded in prophecy—the antichrist, the vicar of Christ.

In order to show you that the pope does not take the place of Christ, let me give some such simple instances as these:—Is Christ the head of his redeemed church? The pope calls himself "the head of the body;" he assumes this as one of his titles. Is Christ the great high-priest? Peter of Arragon, quoted by Ranké in the Lives of the Popes, calls the pope "the great crowned priest." Has Christ the keys that open and no man shuts? The pope claims to have the keys of heaven and of hell. Is Christ the Good Shepherd? One of the most celebrated bulls begins, "Ego pastor bonus." Is Christ the Husband of the church? The pope assumes to be the same. The common name by which he is distinguished in the canon law is "the Husband of the Church;" and when the pope is consecrated, a ring is placed on his finger, signifying that he is then wedded to the church. Does the Lamb of God take away the sins of the world? The pope assumes the prerogative of taking away or absolving men's sins. So far I have given evidence that the apostatizing one here mentioned, the Antichrist, is the Pope of Rome.

He is also designated by another epithet—the Man of Sin. This has two meanings, either that he is the man who causes sin, or that he is the man who is guilty of sin. Many of the popes have been men of enormous turpitude of character. I believe, more fearful abominations have been committed by popes than by the most cruel of the Roman tyrants of previous times that ever wielded a sceptre or sat upon a throne. Never, you know, does impiety rise to so terrible a height as when religion is made a road to consecrate its pollution. But I do not mean here to lay much stress on the personal character of popes; I shall rely more upon their official character. Our blessed Lord is called the Man

of Sorrows; i.e. a man whose whole life was vicarious suffering or sorrow: and he is called the Man of Sin, whose whole life and office and tendency is to spread sin, under the pretence of extirpating it; to multiply its stimulants, under the pretext of absolving from it. Need I mention any other proof than this, that there is no church upon earth but the Church of Rome that holds the idea that sins are of two kinds, venial and mortal? thus defined in a celebrated Roman Catholic catechism: "*Q.* What is a venial sin? A sin that does not break charity between man and man, much less between man and God: as a jesting lie, the stealing of a pin, an apple, &c." And then it is said that venial sins are forgiven by penance, absolution, and purgatory; and then mortal sins, we are told, are those which condemn the soul for ever: these are to be forgiven in another way. But venial sins may be committed, according to this theology, to an almost infinite extent, without acquiring the damning flagrancy of a mortal sin. Indeed, the question is even asked, "How much must a man steal in order to create it mortal sin? Answer: Our divines are not agreed."

Mankind are therefore divided into four classes—kings, nobles, merchants, and poor. In the first class, to steal the value of sixty pence would be a mortal sin. This would therefore imply that any thing below that sum would be a venial sin only; but if a great many venial sins are committed under that value, the venial sins summed up at the day of judgment would amount surely to a very grievous mortal sin. But is it not the tendency of such a system to promote, foster, and encourage sin? In a work by Mr. Whiteside, the celebrated barrister, who has lately visited Rome, and in Percy's and Seymour's also, it is said that you can scarcely enter a church in Rome where you will not get absolution for the past, and license for the future. For instance, in the church of S. Pietro in Carcere, there is this inscription:—"St. Sylvester granted every day to those who visit it, 1200 years of indulgence, and every day besides the remission of a third part of sins." Again, in the church of St. Cosmo and Damien: "Gregory I. granted to each visiting this church 1000 years of indulgence." On a marble slab near the door of the church of St. Saviour di Thermis: "Indulgences conceded in perpetuity by

high pontiffs in this church. Every day of the year there are 1230 years of indulgence." On the inner wall of St. Sebastian, on marble: "Whosoever shall have entered it shall obtain plenary remission of all his sins, through the merits of 174,000 holy martyrs, and 46 high pontiffs, likewise martyrs interred here." I will not attempt the subtle explanations that may be given; but I ask, must it not be the tendency of such inscriptions to create a license for sin, and to lead the people to indulge in it? To kiss a crucifix is greater virtue than to speak truth; to go a pilgrimage to Jerusalem is higher merit than to be a good husband or a good wife. Have you not heard of frauds that are called pious? of ends that justify the means? of robbers that repeat the creed before they go forth to seek their booty? Have you not read of cathedrals, monasteries, and episcopal palaces built from the spoils of the widow and the orphan? of the greatest lies told, the greatest wickedness perpetrated in the name of religion?

I have touched on one or two points only; yet these are sufficient to show that the Man of Sin—one whose principles, whose patronage, whose system, encourage sin—is a burning brand of the pope. His next characteristic is, "the son of perdition;" i. e. as Judas is called the son of perdition, so he is destined to be destroyed—he is one who is fixed by God for destruction. I have mentioned already some signs of the approach of that destruction; the consumption is now going on; his utter destruction, I believe, soon will be.

I find that, though I have tried to speak as rapidly as possible, I have not been able to say all I had intended to say: I must therefore reserve the sequel for the next lecture. In the mean time, let me add, the great cry that sounds from heaven at this moment to all God's people who may be within reach of her contagion, is, "Come out of her, my people, that ye be not partakers of her plagues." You are called upon at the present day to lay aside every rag of the popedom, every element of that system that may cleave to your heart, or may tend to corrupt your practice. The great cry is, "Come out of her!" escape from her pollution, that you may escape from her judgments. The day comes when the Man of Sin, and all his priesthood and his church, shall be cast like a millstone into the depths of ruin.

We shall have no tears to weep over the spectacle; we shall not grieve at it. If any one should be so sensitive as to feel an emotion of pity or regret, all his recollections will rush back to Smithfield, and to the Sicilian Vespers, and to St. Bartholomew's day, and to all the slaughters which have been perpetrated in the name of Christ by the Vicar of Christ; and, charged with indignation, these sympathies and sensibilities will return again to the scene of judgment, and, in common with the angels and the choirs that are in heaven, they will say, "Salvation, and glory, and honour be unto the Lord our God, for he hath judged the great whore, and hath avenged the blood of his servants:" and again they will say, Hallelujah! and her smoke will rise up for ever and ever. Till that system be consumed, man will not come to himself, and God will not receive all his glory. Let us pray, like the martyrs and the saints of old, for its destruction; let us pray also for that bright and glorious advent, in the midst of which it shall be destroyed. "Come, Lord Jesus; come quickly." Amen.

LECTURE XXXII.

THE VICAR OF CHRIST.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."—*Revelation* xxii. 20.

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."—2 *Thessalonians* ii. 4.

You will recollect the explanation that I gave in my introduction of this remarkable prophecy. I showed you what must precede, and what it seems to me probable will succeed, the personal advent of our blessed Lord: and one of my designs was to prove that it is utterly impossible, taking the whole Scripture in order to illustrate it, that a Millennium can precede; it is all but certain that a Millennium must succeed the personal appearing of our Lord and Saviour Jesus Christ. I showed you, in evidence of this view, that memorable prophecy which relates to the downfall of Jerusalem, and to the signs, as enumerated by our Lord, that should precede his own second appearance. I showed you also, by several texts which I quoted, that the great hope of the Christian church is not the expansion of the measure of Christian light that now is into an everlasting or a millennial noon, but the falling of the light that now is into darkness; and in the midst of the terrible eclipse there shall burst upon the world, like the lightning that gleams from one end of the sky to the other, the brightness of the coming of the Son of Man. I showed you, too, that this was confirmed by this remarkable prophecy of the apostasy which is here predicted, if so be that this apostasy can be identified with the Romish system, which is to stretch, like a dark and terrible cloud, from the commencement of the apostle's days to the very close of this dispensation. Hence, this passage proves that if Popery began 1800 years ago, and if it is not to be de-

stroyed, broken up, and swept away, except by the brightness of the Redeemer's *παρουσία*, personal appearance, then the Millennium cannot precede, but must succeed the personal advent of the Son of God. I explained to you last evening the general introduction of this passage. I showed you that the impression prevailed among the Thessalonians that the day of the Lord, as it is translated in verse 3, "was at hand." On first reading this passage, one would suppose it is a contradiction to others. For instance, the apostle says, "The day of the Lord *is at hand*," ἐγγίζει: and here the apostle says, you are not to be led away with the delusion that the Lord is at hand; but when you open your Testament, and read the passage in the original, you will find that when one apostle said, "The Lord is at hand," ἐγγὺς ἐστὶ, or ἐγγίζει, the word is perfectly distinct from that used here: the word here used is that which is translated in Romans "things *present*;" and again, the same word is translated in 1 Cor. iii. 22, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or *things present*, all are yours; and ye are Christ's, and Christ is God's." Therefore the meaning of this is, you are not to be deceived as if the Lord were actually in the midst of you; you are not to believe when they say, "Behold here he is! or, Lo there! go forth to meet him." You are not to believe that the Lord is actually to come in the course of this very year; but you are to notice that there is, first of all, to intervene a dark and terrible eclipse, a fearful wonder-working apostasy. After that apostasy has grown to its height of pride, and blasphemy, and sin, it shall be destroyed by the Redeemer's coming; so that his coming, which you think is now, will not be till he comes to destroy the apostasy, which is its seminal state now, and shall be in its full development then. I then said, that if I can identify this prophecy with the Romish system, I not only show a remarkable evidence of God in history, fulfilling what God has written in prophecy, but I also show you the point from which I set out, that the apostasy, not the Millennium, is to stretch to the very eve of the Redeemer's personal advent. I then pointed out to you several words, not mistranslations, but renderings deficient in conveying the full force of the original. For instance, in verse 3, we read, "Let no man deceive you by

any means; for that day shall not come, except there come ἡ ἀποστασία," not an apostasy, but *the* apostasy, the falling away. I showed you that the word here used, ἀποστασία, but especially a neuter form of it, ἀποστάσιον,* is applied by our Lord to a divorce; and if there be one branding feature by which the pope is characterized more than another, it is this, that the bride belongs to the Lamb, and the adulterous woman is the bride of antichrist; and just as we have Christ in the midst of his people constituting the true church, so we have antichrist, and those that bear his mark, constituting the Apostasy. This is the divorcement of the body from Christ, and its union to him who sits in the place of Christ. I showed, in the next place, how truly he is described as "the man of sin." If you take his doctrinal distinction of sin into venial and mortal sin, it is calculated to foster sin; if you take sin in its narrowest sense to denote idolatry, he is emphatically the man of idolatry; for the system is full of idolatry from first to last. If you take sin, again, in its other sense, to signify the encouragement of sin, by the pretended absolution of it, we have the very same feature brought out. There is not a church in Rome in which there are not inscriptions, offering absolutions and indulgences for devotion at its altars, or for prayers addressed to particular saints. I showed you that the frauds which are called pious, the ends that justify the means, the robber that repeats the creed, and goes forth to plunder, the cathedrals and monasteries that have been raised by spoil, treachery, and tyranny; the principle that makes the kissing a crucifix greater merit than speaking the truth; that canonizes a freebooter or a crusader to the Holy Land, and degrades or burns an honest man—the head of a system that exalts the ceremony to the skies, tramples morality to the earth, may be called emphatically the Man of Sin. I forbore to allude to the personal character of popes; unfortunately there have been bad Protestant ministers whom the Papist can refer to; we can quote dark catalogues of bad men in every communion under the sun; but still some of the popes have been criminal to excess: their gigantic

* The apostasy cannot mean an infidel power. See Septuagint version of Deut. xxxii. 15; Jer. ii. 5; Isa. xxx. 1; Dan. ix. 9.

power has been followed by more gigantic sins; and I would even risk the identity of the prophecy on the personal character of the popes alone; but I did not do so: so strong is the other proof of identity, that we can afford to omit this proof. I then showed you in what respect he may be called "the son of perdition;" and also in what respect he is called the "antichrist."* I explained to you the misapprehension that prevails in supposing that ἀντὶ generally means opposed to; and I showed you that in composition with substantives it means, generally, and here unquestionably, put in the room of: thus ἀντι-βασιλεὺς is not one opposed to the king, but one that takes the place of the king; ἀνθύπατος is not one opposed to the consul, but the vice-consul that takes the place of the consul; ἀντιλέων does not mean one opposed to a lion, but equal to a lion. So we read that, in the Middle Ages, there were three infallible popes, each excommunicating the other, and each pronouncing his decrees to be fallible; one called the other the antipope, not meaning that he was opposed to the popedom, for so did he love the popedom that he strove to possess it; but meaning that he assumed the office, and pretended to discharge its functions. So this antichrist, the Man of Sin, the ἀντικείμενος, does not mean one who is opposed to Christ professedly, for he is not; he pretends to be the advocate, the vicegerent of Christ; and therefore, professedly, he is not opposed to him. If you tell a Roman Catholic he is against Christianity, he will repeat to you the Apostles' Creed. If you say he is opposed to Christ, he will sign himself with the cross, and say that he glories in it; if you tell him that the pope is opposed to Christ, he will show you that he is so far from it, that he sits in the very temple of God, and assumes to represent God. The apostle, therefore, does not mean that the pope will be professedly opposed to Christ, but that he takes the place of Christ, supersedes him, acts as his representative, or, as he calls himself, the Vicar of Christ, i. e. the Vice-Christ, the ἀντίχριστος. I now proceed to show you that he "exalteth himself above all that is called God."

* In answer to those who say "the man of sin," the "antichrist," must mean a single person, I observe that the woman clothed with the sun, (Rev. xii.,) the woman on the beast, (Rev. xiii. 3,) cannot be, never have been, interpreted by any as single persons.

Now here again the objection has been raised, that the feature of the Thessalonian Antichrist here predicted is not developed in the Roman Antichrist. But this supposes that God means Deity. But wheresoever in this very passage the word God is used with this signification, as for instance, "He sitteth in the temple of God," there the article is used (ὁ θεὸς;) but here the article is not used; and if we open the Bible to ascertain what is meant by this, we shall find that the name commonly given to magistrates and chief rulers is that of gods: for instance, the apostle, in 2 Cor. viii. 6, says, "There is but one God the Father;" but then he adds farther on, "There be that are *called gods*." Now mark the expression, "He exalts himself above all that are called gods, whether in heaven or in earth." "There be *gods many* and lords many," referring plainly to magistrates and rulers. Then, again, if I open the book of Exodus, xxii. 28, "Thou shalt not revile *the gods*," evidently the magistrates; Ps. lxxxii. 6, "I have said ye are *gods*;" and our blessed Lord said, John x. 35, "If God called them *gods* unto whom the word of God came," plainly meaning church-magistrates, kings, and rulers, and not the Supreme Deity; or, if deity at all, it must mean the gods, the δαιμονία or titular gods of the heathen. Now it is matter of history that the pope exalts himself above all magistrates, kings, and rulers, above all authority, and rule, and law. Hear facts, facts that I have gathered from original resources, and facts on which you may implicitly rely.

In the eighth century, Pope Gregory II. boasted to the Greek emperor, "All the kings of the earth reverence the pope as God." Charlemagne received his title and his empire as a donative from the pope. In the coronation oath of the Western emperors, they swore that they would be submissive to the pope and to his Roman successors. The emperors Otho and Radolphus both received their imperial crowns as a grant from the pope. John of England received his crown as a vassal of the pope. Adrian IV., (A. D. 1155,) on King Henry's petition, permitted him to subjugate Ireland, on condition of his giving to the Roman see a quit-rent of a penny for each house in it. On the discovery of America, Prince Henry of Portugal applied to the pope to grant to the Portuguese every country they might discover. A bull

was accordingly issued, granting the petition, on the ground that the heathen had been given to Christ, and the uttermost parts of the earth for his possession. Again, Pope Nicholas I. required kings to hold the bridle of his horse, and Louis II., king of France, and the emperor Frederic Barbarossa did so; and up to the sixteenth century kings kissed the pope's foot. It is a fact at this moment that bishops are allowed to kiss his hand, but the emperor must only kiss his foot. The emperor Henry having offended Pope Gregory VII., better known by the name of Hildebrand, he waited three days and three nights in the depth of winter, barefooted and clothed with sackcloth, in the trenches of Rome, till the pope relented and forgave him. Pope Gelasius made the remark in the fifth century, "There are two authorities by which the world is governed, the pontifical and the regal; in divine things it becomes kings to bow the neck to priests, and especially to the head of priests." Pope Celestine III. (A. D. 1191) kicked the crown off the head of the emperor Henry VI.; and Baronius states that this was to be a sign that the pope had the power of deposing, as he alone had the prerogative of making kings. Pius IV. excommunicated Queen Elizabeth, and assigned as a reason, "God hath set me up as a prince over all nations, to root up, to pull down, and to destroy." And not only does he exalt himself above all that is called God, but also above all that is worshipped. The word worship here is not the ordinary word used in the New Testament; it is σέβασμα, literally translated, "above every thing worshipful." The word is derived from σεβάζομαι, or the obsolete σέβομαι. It is applied to kings: for instance, the Romans called their emperor Augustus; whenever the Greeks spoke of Cæsar they called him σεβασὸς, "the worshipful," a word of the same derivation, and which means the same in Greek as Augustus does in Latin. Therefore, to say that he exalts himself above all σέβασμα, is to say he exalts himself above every tie that unites the subject to the king, the child to the parent, the servant to the master; all loyalty to princes, all obedience to magistrates, is superseded and absorbed in the supremacy of the pope over the souls and bodies of men. Like the Berseker of the North, he destroys all relationships, and

develops in himself the power which he has stolen and absorbed from others. So complete is the identity as far as we have gone.

But it is said, in the next place, "he sitteth in the temple of God, showing himself that he is God." The question arises here, What is the temple of God? I once had a conversation with an excellent minister of the gospel at Reading upon this subject, who had taken the new view of prophecy. He believes that the temple of Jerusalem is here meant; that the temple of Jerusalem is to be rebuilt, and will be rebuilt by Antichrist. I gave him one reply—I think it a conclusive one. In the first place, the temple of Jerusalem was never once called the temple of God after its destruction; and, in the second place, if Antichrist build it, how can it be the temple of God? It must then be Antichrist's temple, built by Antichrist's hand, not one consecrating touch from Deity, and therefore not in any sense to be called the temple of God. But let us now endeavour to ascertain what is meant by the temple of God. "Ye are the temple of God." 1 Cor. iii. 16. "Ye are the temple of the living God;" as God hath said, "I will dwell in them, and walk in them; and they shall be my people, and I will be their God." 2 Cor. vi. 16. "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom the whole building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." It is, in other words, baptized men—men professing Christianity, and men constituting the outward and visible church of God, among whom Antichrist will sit; and the pope is now the head of the largest part of the professing body in Christendom. And then, you will notice, the expression here used for a temple is very remarkable; it is not the usual word for temple, the holy place; but it is ναὸς.* Now, the ναὸς of the

* There are upward of twenty places in the Acts where the Jewish temple is called ἱερὸν, not one where it is called ναὸς. The words ναὸς τοῦ θεοῦ, in the language of an apostle writing to Gentiles, cannot denote the Jewish temple, and can only mean the Christian church.

Greek temple (from which is derived our word nave) meant the holiest place of the temple in which the image of the god was placed; so that when applied by a Greek to the temple of Jerusalem, it would mean the holy of holies, where God manifested himself between the cherubim. It will therefore imply, that the pope sits in the holiest place of what professes to be, or is commonly called, or is assumed and claimed to be, the temple of God. I will show you that it is so in a few moments. Then it says that he "shows himself that he is God!" Now the objection has been made, the pope does not profess to be God; but here it is not said that he pretends to be God; but it is, literally translated, "showing himself *as if he were* God;" i. e. pretending to the functions, assuming the prerogatives, professing to do things that prove that practically he assumes to be God, while theoretically he repudiates the charge that he takes the place of, or claims to be God; and therefore this passage, literally translated, would stand thus: "The vice-God, or the vicar of Christ, sitteth"—and here is another point of identity; the word here translated "sit," is not the common word for "sit;" but *καθίσαι*, to "sit as a bishop," the same word from which is derived the word *cathedra*, the chair on which the bishop sits; hence the building in which that chair is placed is called the cathedral, the place of the bishop's chair. So it is here said that Antichrist shall sit in the visible church, in the holiest spot of that visible church, and that he shall sit like a bishop,* and shall show himself, by the functions that he assumes, as if he were the great God himself.

Now, let us see what evidence there is of this. In the sixth century, A. D. 501, by King Theodoric's command, a council met to judge of the conduct of Pope Symachus. The council urged it had no competency to try a pope, as the pope was raised above all human or ecclesiastical jurisdiction. Again, in a subsequent synod, at which Symachus presided—and this was at the commencement of the manifestation of the antichrist—he adopted a

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* *Καθίσαι εἰς ναὸν*, are words that denote motion; and imply that he will convey himself, or be conveyed, to sit as a bishop in the heart of the visible Christian church.

book written by Ennodius, in which he said, "The pope is judge in the place of God, and can himself be judged by none." Again we read, that when the pope is inaugurated, he is seated on the spot on which the Roman Catholic believes that the flesh and blood, soul and divinity of the Son of God is placed. (I use the words of the canons of the Council of Trent.) He is seated in the church of St. Peter's, on the high altar, i. e. the holiest and most sacred spot in the whole of that vast and magnificent cathedral. How true to the prophecy! Just on the high altar does he sit episcopally, and there, in the ordinary words of the Romish ritual, he is adored. A French newspaper says, that at the inauguration of Pius IX. in 1846, Pius received the adoration of the cardinals, seated on the high altar. Eustace, a Roman Catholic priest, says, evidently shocked at the blasphemy: "Why should the altar of God be made the pope's footstool?" Here you have point for point in history, coinciding point for point with the prophecy: the one showing that God inspired the prophecy; the other, that God is in the world, superintending and promoting its performance. Again: I have casts in my possession which illustrate this still further: they were taken by a clergyman of the establishment, Dr. Nolan, an accomplished scholar and eminent divine, who visited Rome last year: he purchased several of the medals struck in the mint of the Vatican, and he was kind enough to get plaster of Paris casts of these medals for me: one represents on one side, Eugenius IV. Pont. Max.; on the obverse of the medal are two cardinals putting the tiara on the pontiff's head, with the motto, "Quem creant adorant," "They worship or adore him whom they create." On another medal is represented Innocent VIII. P. M. and a king kneeling at his feet with his crown in his hand. The pope is seated on his chair, in the act of blessing the discrowned king, and there is written over it the words, "Ecce sic benedicetur homo," "In this way only shall man be blessed;" i. e. as God, he alone can bless men. Again, in the fourth session of Lateran, the Venetian prelates addressed the popes thus: "Thou art our shepherd, our physician, in short, *alter Deus in terris*—another God upon earth." In the sixth session of the Lateran, 1514, the Bishop of Modrusium called the pope the Lion of the tribe of Judah: "Thou shalt reign from sea

to sea, and from the Tiber to the ends of the earth." Lord Antony Pucci, in the ninth session of the fifth Lateran, said, "All kings shall worship thee, and all nations shall serve thee." Cardinal Bellarmine, the distinguished champion of Rome, says, "The pope is the father of the faithful, the pontiff of Christians, prince of priests, vicar of Christ, head of the body, foundation of the building, bridegroom of the church."

How completely does the pope take the place and usurp the offices of Christ! The Bishop of Bitonto, in the Council of Trent, said, "The pope has come a light into the world." Pope Innocent, in his decretals, says, "Deus, quasi Dei vicarius," "a god, as it were the vicar of God." In a thesis dedicated to Paul V., "Paulo Quinto, vice-deo, et pontificiæ omnipotentiæ conservatori" is given as his title: "To Paul V., the vice-god and the conservator of the omnipotence of the pontificate." On the gate of Tolentino, through which Paul III. was wont to pass, was this inscription: "Paulo Tertio, Opt°. Max°. in terris Deo:" "To Paul III., the most excellent and greatest, a God upon earth." Baronius describes John the patriarch of Constantinople, who opposed the claims of the pope to the title of universal* bishop, as "an apostate angel, rising up against the most high God." Is it not, then, strictly true, that as God, he is sitting in the ναὸς, the holiest place of the temple?—sits like a bishop, showing himself as if he were God, pretending to the power, assuming the prerogatives, and exercising the functions and the exclusive attributes of Deity.

I now proceed to the next brand. He is called, in the next place, "That wicked one." Now, here again you will find, by opening a Greek lexicon, that the proper translation is not "wicked," but "lawless;" for the Greek word is ἄνομος, which is derived from ἀ, privative, and νόμος, a law; the literal translation then is, "the lawless one," or the man that acts without law, or above law, or against law. You have only to open the decretals, which contain their own sentiments respecting the claims of the pope, and you will find in decretal i. 10, "Constitutions

* Pope Gregory, speaking of a universal bishopric, says, "Hanc elationem primus APOSTATA invenit."—*Ep.* lib. viii. 27.

against the canons and decrees of Roman prelates are of no force;" and the canon law says, the pope judges all, and can be judged by none. Dec. i. 19 says, "The decretal epistles are numbered with the canonical books, and the pope's will is reason and law to them." In them the pope alters the law of God, gives dispensations from vows and ties: he omits in the commandments the second; he mutilates the fourth. He contradicts God: God says, "Marriage is honourable in all;" the pope says, it is a disgrace to priests. God says, "Drink ye all of this cup;" the pope says, "None but the officiating priest must taste it." God says, "The bread that we break;" the pope says, "It has ceased to be bread, and has become flesh and blood." The expression "legibus solutus," which is a Latin phrase equivalent to ἄνομος used here, "above all law," was applied to the Roman emperors; on which Gibbon remarks, "This expression was supposed to exalt the emperor above all human restraints, and to leave his conscience and reason as the sacred guide of his conduct." Now, the very expression in the *Extravagantes*—that is, compositions beyond or extraneous to the canon law—is, "Papa solutus est omni lege humanâ," "the pope is freed from all human law."

In the next place, his coming is said to be "after the working of Satan;" i. e. the mystery of iniquity, the apostasy, is not to be a human concoction: there may be much in our sects and systems that is purely human; but in the Papal system there is little human. I believe it is mostly superhuman; and the reason why it is feared so little and favoured so much is, that it is not a human thing; it is superhuman: we have the power of the archangel employed to construct it, and the wickedness of the archangel fallen, and the cunning of the demon pervading, inspiring, and animating it. You have an archangel's power and wisdom grafted on the demon's depravity and wickedness, at the bottom and in the heart of that terrible apostasy. It is eminently Satan's own work. Christ is erecting a kingdom of righteousness, peace, and joy, of which he is the head; Satan is busy erecting a kingdom of wickedness, and falsehood, and crime, of which Antichrist is the head.

Does Christ act in his body? so does antichrist in his. Was

Christianity established by miracles? so it is assumed that antichrist's kingdom was established, and is carried on by miracles too. Hence it is added, "with lying wonders:" and he shall come "with all deceivableness of unrighteousness," and also, "with all signs and lying wonders." Does this brand meet its fulfilment in the pope? Read the history of the popedom; read also the last books that have been written, describing what is now going on:—Seymour's "Pilgrimage to Rome," Whiteside's "Italy in the Nineteenth Century," the Hon. Mr. Percy's "Visit to Rome"—books that are most important in these days, to enable persons to become acquainted with these things.

At Florence there is a picture of the Virgin Mary, the face of which is declared to have been painted by an angel. Here is a lying wonder. At Lucca there is a representation of Christ made by Nicodemus, who was ordered by our Lord to do so. Nicodemus, it is said, finished it perfectly, except the face; and, falling asleep, he discovered on waking that our Lord himself had finished it. There is another lying wonder. There is a handkerchief of Veronica, with a miraculous impression of the face of our Lord, which is brought before the pope and the cardinals on a certain festival. In the church of S. Pietro de Montorio, there is a representation of the Virgin and Child, with this inscription on marble: "This sacred likeness of Mary and her Son is illustrious for miracles more and more every day." In St. Peter's, at Rome, there is a picture of the Virgin, with a mark under the left eye, having this inscription: "This picture, having been struck by an impious hand, poured forth blood on the stone, which is now protected by a grating." These are the pictures around which the people crowd to offer up their prayers and votive offerings. And to show how completely these lying wonders are characteristic of the Apostasy, I will refer you to an event which took place in 1835, when the pestilence swept Rome, and every effort that was made to arrest it failed. The history was drawn up by the Abbé Menghi d'Arcole, dated 1835; and here is what he says:—"In order to recount the miracles wrought by the intercession of the Holy Virgin, when invoked under the auspices of her picture venerated at the church of S. Maggiore, it would be necessary to compile the records of all nations where these miracles are con-

tained." "The pope could discover no means by which to arrest the progress of the pestilence. Although the holy pontiff had preached repentance, ordained prayers, made vows, the plague ceased not its ravages, until he took the resolution of turning altogether to the mother of God. Then he commanded the clergy and people to go in procession to the church of Our Lady, called Santa Maria Maggiore, and to carry the picture of the Holy Virgin, painted by St. Luke, to the church of St. Peter's at the Vatican. The procession perfectly arrested the progress of the pestilence. It was a delightful miracle to behold how the pestilence ceased entirely along the streets through which the procession passed. Enthusiasm was at its height. When the miraculous picture appeared in its place in S. Maria Maggiore, the *Viva Maria* at the moment reached even to heaven. They placed the august picture on the pontifical altar. The litanies are chanted, and the holy pope, assisted by Cardinal Odeschalci, high-priest of the church, offers incense to it, and utters a prayer full of sweet hope, when his countenance displayed the expression that Mary had heard the vows and prayers of her people."

I need not quote more at length. I myself have a work, dated 1842, accompanied by a medal, which was printed at Paris, under the sanction of the Archbishop of Paris and Pope Gregory XVI., recording one hundred miracles said to have been wrought by the touch of that medal; and at a great railway accident which occurred in France some time ago, several of the persons killed were found with the medal at their lips, and others with the medal in their bosoms. Only the other day the Virgin Mary was said to have appeared to two peasants at Saletti, the history of which appearance is written under the sanction of the Archbishop of Paris. I need not remind you of the holy coat of Treves, which, however, reminds us of a fact—Jesus once wore a coat that was without seam. Strange it is, if relics were of virtue, that four Roman soldiers were allowed to cast lots for it. If ever there was any thing sacred, surely that was it in which the Son of God had worked miracles, preached, and died; and yet the Roman soldiers were allowed to cast lots whose it should be, and probably it was sold by him who obtained it to some dealer in cast-off raiment, and the money went to buy a little wine. Why

was this? Just for the same reason that Moses was buried and no man knew of his sepulchre, lest the Jews should make an idol of their dead lawgiver: so the coat of Jesus disappeared, to teach us to look not to the relic which was worthless, but to the mighty God, the Prince of Peace, the Saviour of sinners, who wore it. And to show you how idolatry still prevails, I will read a very short extract from a letter addressed by the present pope in his exile to his rebellious subjects in Rome. First of all, he says: "Pius IX. to the Roman people. Gaeta, Nov. 28, 1848." What he states shows that Popery will not be reformed. It was a great mistake of Pius IX. to think that the popedom could be reformed, forgetting that a system which is founded upon falsehood may be revolutionized, but it never can be reformed. "We recognise in the ingratitude of these misguided children the anger of the Almighty, who permits their misfortunes as an *atonement* for the sins of ourselves and people."

What awful delusion! In an angel's tear there is nothing that can expiate sin; in a martyr's purest blood, shed where martyrs bled and martyrs triumphed, there is nothing that can forgive an infant's sin. There is no expiatory virtue in heaven or in earth, in saint, or angel, or cherubim; but only and exclusively in that precious blood which still cleanseth from all sin. What a pity that some one could not whisper to this pope, that either it was judgment coming from God because of his sins, or, if not, it was chastisement coming from a Father to make him better; but in neither case could it be an expiation or an atonement for sin. Yet, such is the sentiment of the infallible head of all Christendom. But this is not all: what is the close of his letter? This vice-christ is so completely the vice-christ still, that he omits the name of Christ from the beginning to the end of his letter; but he does not omit what proves him to be the Man of Sin—what proves where his hope is; he says at the close of it: —"In the fulfilment of our duty as supreme pontiff, we humbly invoke the great Mother of Mercy, and the Holy Apostles Peter and Paul."

Does it need any thing else to prove to you that this is not the gospel, but another gospel? that he is not the Christ, but the Antichrist? and that this system, instead of being mitigated by years,

and ameliorated by truth, still remains as it was before, blasphemy against God, unfaithfulness and cruelty to man?

But it is also stated, further, that there shall be all "signs and lying wonders." I believe I might mention great numbers of these. The blood of St. Januarius still liquefies at Naples. A chapel of the Virgin, Our Lady of Loretto, was carried through the skies. The two great pillars of the Jesuits—Ignatius Loyola and St. Francis Xavier—wrought, it is said, innumerable miracles. Christ expelled demons by word, Ignatius did it by letter. Christ walked upon the sea once, Ignatius often walked in the air. Christ amazed his disciples by his transfiguration on Mount Tabor; Ignatius, when he entered the darkest room, lighted it up as if a thousand candles were in it. Christ raised up three persons from the dead, Francis Xavier raised up thousands. But to show that these were "lying wonders," we have only to read the life of Ignatius Loyola, written fifteen years after his death, by Ribadeneira, which does not record a single miracle; or that by Maffei, twenty-three years after his death, which does not mention any. But one hundred years afterward, when he was about to be canonized, it being necessary before a saint can be canonized that he should be proved to have wrought miracles, then accounts of the miracles he had wrought came out in abundance.

But I believe that all these miracles are not merely pretended or lying miracles; I believe that there have been true supernatural things done by the priests of Rome; I believe that, as the kingdom of Christ had miracles to commence it, so the kingdom of Antichrist had miracles to begin it. If the archangel's wisdom be in the scheme itself, why may not the archangel's power be developed in many an instance for the spread and maintenance of that scheme? I believe that before this dispensation closes, there may be miracles wrought by Satan, such as we have never yet seen; and a miracle does not necessarily prove the truth of a doctrine: it only proves an act above what man can do, or superhuman. It proves that the man and his message are either from heaven or from hell. The miracle demonstrates that there is something superhuman; and wherever there is any act superhuman, there is a call to hear the message: but if the doctrine which is preached, and for which the miracle is wrought, does not

tally with the law and the testimony, repudiate it. For what does the apostle say? "If we or an angel from heaven preach any other gospel unto you than that we have preached, let him be accursed."

And does not our Lord himself say, That in "the last days there will be signs and wonders so great and so many, that if it were possible, they would deceive the very elect;" teaching us that there is an exempted party, although others may be caught, and captivated, and charmed by the delusion? I have thus shown that miracles are not always from God, as it is said in Deut. xiii. 1–3: "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and serve them; thou shalt not hearken unto that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul;" wherein it is shown us that wonders may be done by a false prophet for a false end. I admit that many of the miracles done in the popedom have been proved to be false by the childishness of the occasion, the falsity of the claim, the idle object for which they were done, the doctrine that was quoted to sustain it; and therefore in no respect are they to be placed in the same category with the miracles wrought by our blessed Lord. But do not be deceived: if I were to see a man come into the world preaching that transubstantiation is true, and he were to raise a dead man from the grave to prove it, I would not believe him: I would say, "Let him be anathema." If I were to see a man come into the world and make the tree that had been fruitful barren at his word, and make sea-sand to blossom like the rose, and then tell me that I was to worship the Virgin Mary, I would say, "Let him be anathema." No power that can be put forth can prove to me that any thing is truth which is contrary to the plain, common-sense, honest interpretation of this blessed book. Therefore, see the infinite importance of cleaving close to your Bibles. There is no infallible directory but the word of God—no expiatory atonement but the death of Jesus—no sanctifying power but the Spirit of God—Christ's cross without a

screen—his word without a clasp—the way to heaven without an obstruction; these are the elements, the substance, and the very core of the gospel of Jesus Christ.

A few words more, and I will close. The next brand here mentioned is "deceivableness of unrighteousness." He is not only to come with "signs and lying wonders," but to come with all "deceivableness of unrighteousness." Roman Catholics have often far more semblance of piety about them than Protestants, but with it the substance of infidelity. To say a hundred paternosters with the lip is far more meritorious than to breathe one fervent "Our Father" from the bottom of the heart. To carry a cross on one's shoulder is greater glory than to glory in the cross of Christ; to make genuflexions with the bended knee is better than to bow and break the unbended heart; to fast severely in Lent, after feasting heartily in the Carnival, is the greatest merit; abstinence from flesh, though no abstinence from lusts and passions, is the very perfection of this system of "deceivableness of unrighteousness." The apostolic prescription is, "If any man will not work, neither should he eat." The priestly prescription is, "Let him go into a monastery, and be fed as a beggar at the public expense;" if you be of a solitary and ascetic temperament, there is a hermitage for you, or a whip with which to scourge yourself, or an iron band to wear round your waist. So exquisitely is the system adapted, that if you are poor, poverty can be made the path to heaven; if rich, your gold will pave the way to heaven; if ascetic, a whip will scourge you to heaven; if a licentious debauchee, you have only to cross the street, and you will find the open confessional, and a sympathizing father within it to give you absolution; if there be a blighted and disappointed heart in its first and earliest affections, there is held out the charming retreat of a nunnery, so beautiful in romance, so sweetly delineated in Tractarian poems, but found to be in the end the grave of the living, or the hell of the dead. Again, if you are of an avaricious, cold temperament, scraping and gathering all, and parting with nothing, you may draw upon this great ecclesiastical corporation, and get a surplus of merits which you may put in your cash-box, or enter in your ledger, as you may prefer For the robber who has lived on the plunder of the

honest, a tithe of his gains will half shrive him, and make his sufferings in purgatory short. Or if you are tasteful and love beautiful architecture, it will meet with your taste: it is a fact that Mr. Pugin was converted, by his architectural taste alone, from being what is called a Protestant, to be, what he is, a real Roman Catholic. I often wonder that more architects, and painters, and poets, who are not spiritual men, do not become Roman Catholics, because that system encourages them to the utmost; and not only encourages them, but gives them what meets and gratifies their taste. And if you are a sincere believer, there is just as much Christianity left as will show you it is not wholly cast out: a ray or two penetrates the gloom—a beam of the unutterable glory pointing to the skies; so that in the midst of that eclipse, in spite of its corruptions, you may catch a light that will lead you to the Lamb, and lift you to the skies. Such, I say, is its "deceivableness of unrighteousness." In whom is this manifested? "In them that perish."

I have taken up much of your time, but I wish to close this part of my subject to-night. There is to be no conversion of this system, but the Lord is to consume it by "the Spirit of his mouth;" that is, as in another passage, "He shall smite the earth with the rod of his mouth;" i. e. his own holy word. That consumption is at this moment going on. Great Babylon is now coming into remembrance before God. A person may be far gone in a consumption, and yet alive; so Babylon is now being gradually consumed, but it is only to be "destroyed with the brightness of our Lord's coming." Does not this imply that it will exist till Christ comes? Bibles, tracts, political friends, and political foes, may consume it, but he is to destroy, i. e. utterly to end it, by the brightness of his coming. I believe that the pope, who is now a refugee, will return to Rome, but shorn of much of his sovereignty; the beast is being consumed, but he waits for that day when the lightning that flashes from the east, shall kindle a conflagration in the central seat of great Babylon, which shall then go down like a millstone into the fathomless and fiery flood, and all heaven, and the saints above, and the saints below, shall shout, "Babylon is fallen, is fallen. . . Hallelujah, for the Lord God Omnipotent reigneth." My dear friends, I call

to you, "Come out of her, that ye be not partakers of her plagues." Have no connection with her—no sympathy with her Taste not her cup, wear not her garments, stand aloof from her, lest, touching her, sympathizing with her, trying to form diplomatic intercourse with her, apologizing for her, seeking to endow her, as if the money of kings and states could avert God's judgments—lest you be sucked into the terrible vortex, and, being partakers of her sins, be plunged into the fire of her ruin. But, my dear friends, come what may, let us rejoice that Christ is our King, not Antichrist; that the Bible of Christ, not the Breviary, is our law; that the gospel, not another gospel, is our hope; and come life, come death, come signs, come wonders, come miracles, come things present, things past, things to come—nothing, nothing shall be able to separate us from the love of God that is in Christ Jesus our Lord.

LECTURE XXXIII.

1848; OR, PROPHECY FULFILLED.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."—*Revelation* xxii. 20.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."—*Revelation* xvi. 17.

LAST Sabbath evening I showed you that the reign of Antichrist was to endure from that moment when the mystery of iniquity began, in St. Paul's day, until that moment when the Lord shall come again. I showed you on a previous evening that in Matt. xxiv. there was the earliest intimation that Christ's advent should take the world by surprise, and should come upon them like the lightning that gleams from the east and spreads its coruscations in the west, and should find them as the flood found them in the days of Noah, eating and drinking, marrying and giving in marriage. On a previous evening, I showed you by a multitude of texts that the great hope, as it seems to me, held out in every passage of the New Testament, is that of Christ's second advent; and just as the devout Jew continually looked for his first, so the devout Christian, leaning on the first as the foundation of this hope, anticipates with joy the second as the substance and realization of it. I drew fairly the inference, that no Millennium is to precede the advent of Christ, but, on the contrary, to succeed it; that he comes first to a world unprepared for his advent, though to his church as to a bride waiting for the bridegroom; and that the Millennium will not be the dawn that precedes it, but the noon that streams from that risen and meridian Sun of Righteousness.

I now proceed to lay before you some proofs of the truth of what I stated in my last lectures in Exeter Hall, announced as

prophecy in 1847, but in 1849 performance. I believe that the events which I then described and classified, as you may see by referring to the lecture on the Seventh Vial, the fulfilment of which I did not expect to be so instant, is at this moment poured out from the angel's hand; and the nations, like drunken men, are reeling and staggering beneath its intoxicating power. The statement of these things is not to gratify a vain curiosity; on the contrary, if I make good the points I have alleged, and show history giving its comment on prophecy, and the God that wrote the one acting in the other, I conceive that I am stating what is fitted to solemnize, to stir up the energy that remains, and to make us feel that if ever there was a crisis when men ought to be sure what they are, and whither they are going, it is the crisis, the strange and startling crisis, in which our lot is now cast.

Now just before the seventh vial was poured out, you recollect what I stated in my former lectures upon this subject to be the prelude to all the judgments that were to follow—that three unclean spirits were to go forth under the sixth vial and deceive the nations. These three unclean spirits have been identified by Mr. Elliott, and I perfectly concur with him on the evidence adduced: he identifies them by showing that each proceeds from a source which he had previously determined. Other commentators have guessed what they are, but he has proved what they must be, by referring to their origin: one from the mouth of the dragon, another from the mouth of the beast, i. e. the wild beast of the Apocalypse—the pope; the other from the mouth of the false prophet, which last I have identified with that Popery that exists without a pope, but not the less Popery on that account. Well, if this be so, the three unclean spirits are—the spirit of infidelity which I exemplified, and the action of which I pointed out; the spirit of Popery, the spread, the power, and the pretensions of which I also analyzed; and, lastly, the spirit of hierarchism, known in more popular phraseology as Tractarianism, or, if I do not use an offensive term, Puseyism, which is just Popery without its head, not the less real and mischievous on that account. These three unclean spirits, you observe, are termed "the spirits of devils"—whether that word ought to be rendered strictly devils or

demons, is a question which this is not the place to discuss—"the spirits of devils working miracles."

I showed you last Sunday evening that miracles are not necessarily evidence of truth. If Satan has an archangel's wisdom, he may also have an archangel's power. It is probable there may not only be pretended, but real miracles—i. e. exertions of power above what man can reach—but no miracle on earth can prove to me that God's word is false; and if a miracle were to be wrought equal to raising the dead, and then the performer were to say that it was to show that transubstantiation is true, I should despise the miracle-worker, as I would reject the doctrine. Thus "the spirits of devils working miracles . . . go forth unto the kings of the earth and of the whole world, to gather them together to battle to the great day of God Almighty." And recollect the cry that closes the sixth vial—"Behold, I come as a thief," i. e. whatever comes next will come with startling effect, unexpectedly come—will be the footfall, as it were, of the approaching Lord, the rushing and the sound of his chariot-wheels as they approach from afar. "Behold, I come as a thief: blessed is he that watcheth and keepeth his garments, lest he walk naked." "And He gathered them together unto a place called in the Hebrew tongue, Armageddon;" on which last I do not now enter. These three unclean spirits were to prepare the way for the action of the seventh vial; and whatever takes place under the seventh vial is to be the explosion of the elements with which those spirits have impregnated the social system: and I conceive that what has taken place in Europe during that remarkable year which is now drawn to its tomb, is the result of the action of these unclean spirits as the pioneers, and the immediate effect of the pouring out of the seventh vial as the great primary cause.

The period that immediately preceded 1848, was a period full of new discoveries. We heard continually ringing in our ears the most golden promises. The world, we are told, was to be happy without Christianity, nations to flourish without wars; and Christians, echoing the sentiment, thought mankind had too much good sense ever again to go to war. There never was a calm so deep, so still, as that which preceded 1848; but in that calm,

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during that peace, the unclean spirits were acting, working, leavening, undermining deep below the foundations of society. Prior to 1848, kings actually slept and nodded on their thrones, swords were beginning to grow rusty in their scabbards, iron was withdrawn from manufacturing cannon, and was turned to the manufacture of rails. The soldier was beginning to be regarded as a being with an antique aspect, and as the last fading remnant of a *regime* that had passed away. The navy was rotting in its harbours; the cry was heard from every quarter of the land, "Reduce the navy, disband the army;" and new improvements in our laws about trade were to pacify, to civilize, and almost to Christianize the world. Were not these the very sentiments that were uttered? the cries that intimated the anticipations of mankind? And religion itself was remarkably quiet. Professing Christians quarrelled with each other apparently because they had nothing better to do, and phantom grievances took the place of real ones, and great hopes were introduced of the spread of religion, prophecies of the approaching Millennium were heard; in short, no language that I can employ is adequate to describe the deep and auspicious quiet, the complete calm, that reigned for many years over all the world for years prior to 1848. During this, however, as I have shown you, the unclean spirits were silently at work—Popery, and Puseyism, and Infidelity, each with its respective retinue of minor parties and subdivisions Sometimes, it is true, they quarrelled with each other, as Michelet and Quinet, personations of the spirit of infidelity; and Eugene Sue quarrelled with the Jesuits and archbishops and priests of France—but though rivals in renown, they were brethren in arms: they were kindred spirits from different sources, tending to the same great result—namely, sapping the foundations of society, nourishing intellectual pride and sensual indulgence, and endeavouring to create a happiness without Christianity, and a religion without God.

Let me just give one or two extracts from the writings of one of the master-spirits of the present movement in France, as evidence above ground what was working under. He is one of the most popular writers upon Socialism; his talents have made him formidable, and his sentiments have made him terrible: I mean

Proudhon, the great head of the Socialist movement. I take these extracts from his writings previous to the convulsions of 1848. "PROPERTY. Property is nothing in itself; it is merely a privilege in circulation, as a toll on a river, a remain of feudality, the abolition of which is the necessary completion of our great and glorious revolution!" "FAMILY. It does not belong to you, bourgeoisie, who buy your wives and sell your daughters, without measure and without remorse, to speak of family. Family, we have told you a thousand times, has become by property a den of prostitution, of which the father is the *souteneur*, and the mother *entremetteuse*." RELIGION. "That horrible and detestable fraud." GOD. "God does not exist; and if he did, he would, as represented by the priests, be a monster of tyranny. Let the priest bear in mind that true virtue—that which renders us worthy of eternal truth, is to struggle against religion and against God. God is essentially hostile to our nature, and we have no reason to submit to his authority. We arrive at science in spite of him—at happiness in spite of him. Each step in advance is a victory in which we crush divinity. God, behold thyself dethroned and fallen! Thy name, so long the hope of the poor, the refuge of the repentant sinner, henceforth devoted to contempt and anathema, will be scouted among men; for God is folly and cowardice, hypocrisy, and falsehood, tyranny and misery. God is evil. As long as humanity inclines before the altar, humanity will be accursed. God, away with thee! For from to-day, relieved from the fear of thee and become wise, I swear, my hand raised toward heaven, that thou art only the hangman of my reason."

These are but a few of the horrible sentiments and expressions of this "unclean spirit," or, as I called them, judging from the source from which they spring, the croakings of one of the "frogs" that go out and devastate the earth. And it is a remarkable confirmation of what Mr. Elliott thought, that as three frogs were the ancient arms of France, the three unclean spirits should trace their origin and commit their first and greatest devastations in the midst of that country. How truly has it come to pass! I need not refer to the spirit of Popery or of the Beast; I need not mention the magnificent cathedrals it has raised; the progress of its

priests; the popularity of its principles, in low places and in high—with the multitude, and with many of the nobility. I need not refer to the progress of the unclean spirit Puseyism, that spirit which has tainted thousands; and at this moment, though its worst pretensions are softened, its real principles and power and progress are substantially unchanged and unchecked. These three unclean spirits, then, on the progress of which we do not now enter, are actors in the same drama: "they are the spirit of devils working miracles, who go forth to the kings of the earth, to gather them together to the battle of that great day of God Almighty."

I now come to the seventh vial, the description of which I read to you from Rev. xvi. 19. You will notice that each of the preceding vials, as I showed you in my lectures in Exeter Hall, were emptied upon particular parts of the Roman empire. As, for instance, one was emptied upon the rivers, another emptied its scorching contents upon the fountains of waters, and the sixth emptied on only a third part of the Roman Papal empire. But, as you will see, it is implied of this vial, that it ceases to be a special, and becomes an universal judgment. The language used respecting it is, that it is poured out upon the *air;* and you cannot open a newspaper without seeing allusions that indicate how the air is used, as indeed it was used in ancient times. To quote from papers—"Our social atmosphere" is the language of one; "Our political atmosphere" is the language of another; and this vial emptied into the air was to be followed by thunders and lightnings; i. e. insurrections, convulsions, strange cries, awful sentiments, all to be the effects of its influence, heard by the whole population of the Roman, i. e. the ecclesiastico-political Papal earth. The expression "poured into the air," indicates its universality: the air is the medium of sound—is that element which reaches to the highest, and descends to the lowest—binds together into one the remotest of mankind: the air must be breathed by all—by the queen upon the throne, and by the very meanest and poorest of her subjects; it enters the House of Lords and the House of Commons, the General Assembly and the archbishop's palace; it must be inhaled by every one, and out of it humanity cannot exist: we may expect, therefore, that whatever

be the influence of this vial, universality would become one of its most striking and remarkable characteristics. You notice, too, that when the vial was poured out into the air, a voice was heard from heaven, saying, "It is done."

These words, "It is done," are used in the Apocalypse to denote the commencement of a new state of things. Thus, in chap. xxi., which I have explained to you, we shall find that it is said, at verse 5, "He that sat upon the throne said, Behold, I make all things new;" i. e. the new heaven and the new earth. "He said unto me, It is done." The old heaven and the old earth have passed away, the new heaven and the new earth are come. The same words were used at the era of the Reformation: "It is done;" that is, one *regime* has passed away, and another has now commenced: and, as I explained to you, we shall always find whenever there is an Apocalyptic voice heard in heaven, it has invariably its echo upon earth; and you will recollect, every extract that I made from history showed you, that whenever there was such a voice uttered in heaven describing a transaction taking place on earth, it found an echo from mankind—a counter-voice, as it were, implying that that voice was heard and responded to. Just see if what takes place here is not responded to. There is a newspaper published in Italy called *La Patria:* an extract from it is striking; it was written after the French Revolution of 1848, and gives an echo of "It is done:"—

THE PROPHET.	THE JOURNALIST.
"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."	"Whoever looks beyond to-morrow —whoever looks narrowly into the state of European nations—sees that the heavens thunder from above, and the earth beneath quakes. Some causes of this lie on the surface, but others are deep beneath; for the thought and the heart of men were never so disturbed, never so ardent. For a long while, they who governed the actions and the consciences of men, prepared, and at the same time delayed, this time of ruin and of restoration. Now it cannot either be prepared or delayed. The measure is full: it overflows."

Such is a human echo of the divine words, "It is done." The *Times* is the newspaper which may be called the barometer of public opinion—the newspaper which responds to the force of public sentiment, and from which you may gather a faithful reflection of it. Hear its echo of "It is done." That paper says (October, 1848)—"On the stage of Europe we witness the performance of a drama more tremendous, and even more wild, than even a melodramatist ever conceived. Capitals, empires, races, are the personages of the wonderful plot: the most surprising incidents naturally succeed one another; and if we think we have beheld the catastrophe, it only serves to fix our expectations on something more terrible and universal. So great are the vicissitudes of the principal personages, that it is already impossible to recognise them. As for ourselves, with avalanches thundering past our heads, we are only hoping that our turn may not come next." And then, speaking of the future that is before us, the same writer proceeds—"The next twelvemonth will add a quarter of a million to the crowded and ill-employed population of this island, with war and revolution around us, and a failing exchequer among us. We will not insist on what is still impending—the visitation of a terrible epidemic. So far we are happily distinguished from our neighbours, in being allowed some breathing time, perhaps, to prepare." How just is this sentiment! how Christian, whether meant so or not! "With sedition and insurrection around us, and with the lesson of continental ruin deeply impressed upon the minds of the people, we seem to be on the still and solemn eve of important events, the good or evil of which will depend on our own preparations.

You recollect that at the destruction of Jerusalem, and just before the last shock which left it in ruins, there was a lull—a respite given, and during that respite every Christian escaped from Jerusalem, and found shelter at Pella. Now is the respite before the destruction of the ten kingdoms, during which the cry is heard, "Come out of her, my people." Every man is called upon to shake himself loose from all connection with foredoomed Babylon, and to stand ready to rise and soar far above the tremendous scenes that will soon close upon us.

The same paper goes on:—"Should the storm reach us, no

policy but the popular policy will stand." So far so well: the right way to save institutions is thoroughly to reform them; and every wise man should feel that this is a sacred duty devolving upon him. There must be no abuses: these will not stand the storm; all must be thoroughly cleansed and made ready for the issue. The same paper goes on to describe the extent of this earthquake:—"There are Central and Northern Germany all on the spring to grasp the duchies and despoil Denmark; while the old-fashioned (and to the Peace Congress Committee) highly distasteful intervention of diplomatists is paring the claws of German ambition; the burghers of those great seats of civilization, Berlin and Frankfort, are cutting one another's throats. Not to be beaten by the pacific citizens of Berlin and Frankfort, the Viennese get up barricades, a siege, and a slaughter of their own, with accompaniments of rapine, lust, and brutality, which nothing but the presence of an armed soldiery is able to repress. Meanwhile, those admirable men, the modern Romans, with whom the allies and friends of the Peace and Arbitration Congress have been sympathizing and sonnetteering for the last forty years, commit a ferocious assassination, which all Rome applauds, drive the head of the Roman Catholic Church into ignominious exile, and introduce a confusion and anarchy which defy all tranquillization, except by an iron hand and a sharp-pointed sword. Nor do Rome, Berlin, Frankfort, and Vienna bound the prospect of war and civil contention. While Sclaves are combining against Magyars, and Germans raving against Danes, an army of 90,000 men is protecting Paris against a repetition of the struggles of February and June. It now, humanly speaking, depends upon the whim of a party, the predilections of a province, the prestige of a name, the integrity of a prefect, or an intricacy of accidents, whether all France may not, within ten days of this date, be convulsed by two sanguinary factions fighting on the side of Louis Napoleon and Cavaignac.

"That there are men in France who hate all war and detest civil war—who recognise the loss, the ruin, the shame which it entails—I doubt not. But is there any one single fact in the published accounts of the latest *émeutes*, which can induce us to believe that there are not in Paris 50,000 or 80,000 men ready

to fight in December with the same ferocity that they displayed in February, in March, and in June? At this moment, in the capital of France, as well as in those of Austria and Prussia, the existence of civil concord and the preservation of peace are identified with the firmness of military leaders and the vigour of the forces they command."

And to show how truly these recent shocks are the results of the action of secret, unseen, and subtle principles, I will read the following extract from the *Times*. The unclean spirits, as I told you, were to prepare for these events which this writer has thus delineated:—"A great English writer of the seventeenth century, who drew with unsparing truth the dark picture of the civil broils in which he lived, has remarked, that when it enters into the counsels of Providence to humble the pride of a nation, and break it up in confusion and changes, very mean and vulgar instruments may oftentimes serve such purposes as those. Such a result needs not the greatness of an Alexander or a Cyrus, but may be accomplished by a Masaniello or a John of Leyden: 'For,' said this writer, in a manner in which our readers will recognise the age and the style of Cowley, 'when God sought to humble the Egyptians, he did not assemble the great serpents and monsters of Afric, but a plague of locusts swept over the land, and left it desolate.' The same plague of locusts has fallen upon Europe. The ravage of the last ten months has been accomplished by men who were undistinguished even by their crimes. A combination of hidden and minute causes has swept away all resistance; or, to speak more correctly, men, in their lassitude and their impotence, have abandoned themselves, without an effort, to the torrent, which a single great man with dauntless will and a good cause might, perchance, have stemmed."

This revolution, by the secrecy and subtlety of the springs of its explosion, shows how correctly I interpret the Apocalypse, when I conceive that the seventh vial is now being poured out. Metternich, who is supposed to have been one of the most accomplished statesmen in the world, made the striking remark, that after him there would be a deluge. After the first outbreak at Paris in February, the *Times* made the observation—"It is by no means unlikely that, in the present state of national feeling in

many of the provinces, and in the electrical condition of the political atmosphere"—("And the seventh angel poured out his vial into the air")—"all over Europe, the fall of central authority will be followed by a series of local explosions."

These are the sentiments of the conductors, the collectors, and the exponents of public opinion. As a corollary to the explosion, as it is called by the *Times*, in February, the president of the National Assembly said, on June 25th, after the frightful massacres that he had witnessed—"The immense loss of life . . . never any thing seen like it in Paris." The *Times* says—"Such a scene of slaughter was never witnessed since the massacre of St. Bartholomew." And the *Standard* says—"Nothing in the Revolution of 1789 at all comparable to it for amount of bloodshed." And the *Patriot* newspaper says—"No similar political catastrophe occurs in history. Great changes have been effected by a single battle, upon which the fate of empires has been staked; but, in this instance, the apparent inadequacy of the cause, the suddenness and spontaniety of the movements, and the extent to which the convulsive agency has propagated itself, give to the European Revolution of 1848 the character of a prodigious phenomenon." Such is the language of men about the Revolution—"an earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." God cried from heaven, "It is done;" newspapers, and those who collect for them, and convey as the conduits, as it were, of public opinion, cry also from the earth, "It is done."

In order to show how true is the statement of the papers, how just is the language of the Apocalypse, or rather how applicable to these events, I would notice the following distinctions: when the sixth seal was opened, (Rev. vi. 12,) it is said, "there was a great earthquake;" but you recollect this earthquake represented the fall of the Pagan power, which was gradually undermined by the Christian religion, and fell like an avalanche into the depths below, and melted away before the sun, leaving only fragmentary wrecks behind. Again, at that glorious epoch, the ascent of the Two Witnesses, the Paulicians in the East and the Waldenses in the West, when Great Britain separated from the ten kingdoms, and became a protesting witness against them—namely, at the

period of the Reformation—we read that there was also a great earthquake; and in its vibrations this country shook itself free from all connection with the Apostasy. But this third earthquake is described as such, and so great, that there never was the like of it upon the earth. It is described by attributes which show it to be quite distinct from others. Former revolutions altered the framework of the social system; this has disorganized and dissolved it. Former revolutions modified the machinery; this one has broken it to pieces. Former revolutions acted upon the surface, and scorched for an hour; this one has upheaved society from its depths, and disclosed its terrible abysms. What fearful sentiments and scenes have been spread abroad! Kings have been flung from their seats; their prime-ministers have been murdered before their eyes. Laws it took centuries to mature, have been swept away in an hour. Institutions, thought fixed like stars, are dissolved like frost-work in the sun. The gradations of prince, and peer, and peasant, are all macadamized and beaten down by the wheels of this terrific revolution. It seems as if a mysterious wind had smitten the earth, and bowed the great, the mighty, and the royal as it passed by, as the flowers of the grass are bowed before the storm. Austria and Prussia, and France and Italy, and Switzerland and Spain, are all struggling like dismasted ships in a tempestuous ocean, reeling ever as the wind strikes them, and threatening every moment to sink into the depths. All former revolutions were resistance to actual or alleged oppression; this revolution is contending for abstract rights. In past revolutions the ideas of law and connection with the past were all retained; here they are abjured, the right of revolution is legalized, and the only fixed principle that exists is the duty of unfixing every thing upon the earth.

Such are the characteristics of this revolution; yet all this is but a sketch in brief of the dim and threatening shadows that lower upon the horizon of 1849. Where, I may ask, at this day are the armies, the ensigns, the standards, the kings, the laws, the constitutions, with which 1848 dawned upon mankind? What it took centuries to build, and used to take centuries to pull down, have been dissolved in a single day. It seems as if all the elements, long pent up in the bosom of the earth, having

gathered strength from repression, had exploded with more devastating fury, and borne every thing before them. In terrible succession, Denmark, Sardinia, and Saxony began to agitate. A feverish feeling influenced Europe at the commencement of this year. In one night, Paris was a volcano; the king and queen were projected across the ocean by the explosion—its throne, its constitution, and its charter illuminating the darkness by their blaze. In June that volcano was quenched for a while, but not extinguished, in the blood of citizens, who slew each other at their own doors, and beside their firesides; and, as if to show the demoniac elements that were at work, they called this glory, and baptized it "dying for their country." But this was not a mere French, but an European earthquake. Berlin reeled under its shocks; Vienna felt them, and exhibited a scene almost equal to those that had darkened Paris. Kings, and cabinets, and councils, finding no pillar to which to cleave, and no spot on which to stand, fled as from impending doom, amid barricades and scenes of blood, seeking shelter in more peaceful lands; and Austria, the overturning of which seemed as probable to the most sagacious statesmen as the overturning of the Alps—Austria, the last crutch of the Papacy, the keystone, as it was called, of sovereignty in Europe—explodes in a day, and scenes of bloodshed take place which even rival those of the French Revolution. This vast empire holds in its grasp Italy, and Hungary, and Poland; and, in one day, all these countries burst from their orbits, and are flying loose from the central gravitation and control, and the explosion convulses the kingdoms of the earth, till the distant crash shakes the very heart of the Russian autocrat. The shores of the Rhine, the Vistula, the Danube, and the Po, are covered with ruins. In the hearts of these nations there is no restorative element equal to the permanent reconstruction of them. There is no religion left. Religion comes from a word, *religo*, which means to bind together; binding man to God, and man to man. There is no religion in these countries, in order to give us a hope that these elements will be reconstructed. All authority is abandoned, all loyalty perished, all obedience prostrate. The exchequers are empty, commerce is paralyzed, laws have ceased. Thieves, and beggars, and heroes swarm the streets, plundering

where they can. The glorious liberty of the law is exchanged for the bondage of licentiousness; and for the subjection to laws, so necessary to the existence of society, they have the galling servitude of a despot more grinding and terrible than ever. Now I ask you if ever, in the history of Europe or of the world, there was such an earthquake, and so great, or any that could be compared to it at all? There will be, no doubt, a patching up; I have no doubt there will be a partial restoration; but it is only preparatory to the yet more terrible disorganization that precedes the coming of the Son of Man. The *Edinburgh Review*, in speaking of the reconstruction of the German empire, says—"It involves no less than the annihilation and absorption of thirty-seven of the sovereignties of Europe, including two of the greatest powers of the world, in a new and colossal state, under an ancient title, but with such a character as in reality it never bore before. It implies a pacific and bloodless conquest of as many kingdoms as fell before the sword of Caleb, for the consolidation of a dominion as mighty as the empire of the Caliphs." It speaks of it as a complete and total revolution. I recommend to your attentive perusal a discourse by the Rev. G. Croly, D.D., in which he eloquently shows, by referring to recent instances, that wherever there is national sin, there follows, as the bolt the explosion, righteous retribution. To take the case of France: Tahiti had become one of the gems on the bosom of the sea. The London Missionary Society had been instrumental in converting to Christ its queen and its people, who had become not merely professors, but Christians indeed. France cast its eye upon it, or rather the Jesuits did so, and made France believe that what was Jesuit ambition would be French glory, if they could seize that country, and annex it to their own. They made the experiment; the unoffending queen was treated with a savagism the most disgraceful, such as to cast a stain upon her assailant, whom we should rejoice rather to act with and to love. Besides this, the iniquitous war in Algeria was carried on with a ferocity almost unparalleled in the history of modern warfare. It was an aggressive war; and whenever a nation plunges into aggressive war, I conceive that that nation commits a sin. War in self-defence is scriptural; or, at least, I say it is sanctioned by Scripture in

directly; but war as an aggression is a grievous iniquity in the sight of God. In Algeria the poor Moors were persecuted with sword, and fagot, and musket; and one horrible barbarity you may have read of, in which unarmed men, and women with babes in their bosoms, were crowded into a cave, when French glory piled combustibles against the mouth, and in the morning four hundred dead bodies of men and mothers with babes in their bosoms, were found within. The prince of Algeria was made a captive; but he was no sooner locked up in his prison, and France rejoicing at the glory that thus crowned her African crusade, than the shock of the earthquake came, and the king and queen of France were exiles on the shores of Great Britain. So true is it that national sins draw down national judgments.

Among the striking scenes that characterize this revolution, you may notice the strange reverses of the principal actors. Lamartine was the idol of the spring; his captivating eloquence found an echo in every Frenchman's heart, and his bland and pacific spirit made him the subject of universal admiration. He is now cast out, like a sea-weed thrown upon the shore, to rot, high and dry, beyond the reach of the waves of popular adulation. Cavaignac was as much adored in June; he was hailed as the restorer of his country—his sword was thought a glorious sceptre, his stern work of blood was called patriotism; and the people almost smothered him with expressions of gratitude and love. I need not ask you, where is he now? Their favourite now is one whose chief merit is the airy shadow of a mighty name—the name of one who once shook the earth by his tread, and made thrones quake by his footfall. As if to show the wild and intoxicating nature of the revolution that has burst forth, Louis Napoleon is now at the head of one of the greatest nations—great in numbers, and great in its past history—upon the face of the earth. At a time, too, when France should be solemnized and saddened by the terrible events which it has witnessed, and the fearful convulsions out of which it has come, the whole Parisian population is rushing to a playhouse, in which is performed one of the most popular dramas ever exhibited in Paris, consisting of a blasphemous and obscene parody on God's holy word,—as if still further to

show that all this is the result of the action of an unclean and filthy spirit acting from beneath.

Such, then, is the evidence of this earthquake. God has risen from his place to punish the nations of the earth. If this earthquake of 1848 be not the earthquake of the seventh vial, you will agree with me that it is surely the greatest approximation to it that ever occurred.

It is added in the description of the effects produced by the action of the seventh vial, "there were voices, and thunderings, and lightnings." Some have said this may mean the successive explosions; but I think not: I think there is a separate meaning. Is it not a fact, that voices and thunders of all descriptions are at this hour echoing throughout Europe? What are all those terrible sentiments that we have heard, but the voices that follow on the outburst of an earthquake? What are all those voices under which the mob marches to the havoc, and by which each club-orator electrifies his audience—"The rights of the people;" "The Red Republic;" "The sovereignty of the people;" "Liberty, Equality, and Fraternity," and that voice which has not been heard in Rome for a thousand years, "Death to the pope," "Down with the pope?" Of these, however, I shall speak on a subsequent evening. Some of these, however, are more like thunders than voices. "The age requires it;" "It is a political necessity;" "Vox Populi, Vox Dei,"—a very profane sentiment: the Vox Populi may be the Vox Dei, if it be the voice of a Christian people; but the voice of the people is too often, "Away with him, away with him," "Crucify him, crucify him." In this country we have only had the half-spent sounds of this earthquake: we felt the vibrations of the central volcano, and saw its glare; but the flame, thanks be to God, had no fuel to feed upon; we are not among the ten kingdoms; we shook loose from them at the Reformation: we are a Protestant land witnessing for Christ.

We read next, that "the great city was divided into three parts." I told you in another place, that the tripartite division of Europe would be under the seventh vial, and would immediately precede the downfall of Babylon the Great. I have sought out the evidence of this tripartation taking place. Just watch some of its indications. What is the leading "voice?" Nationalism.

Every country is beginning to demand what is called nationalism. "Italy for the Italians;" "Germany for the Germans;" "France for the French." You will find some of the papers noticing the fact, that Europe seems dividing itself into three great family divisions; and if you will watch the signs of the times, you will find they confirm the statement. The outline of this division is already discernible. Austria, Prussia, and all minor and subordinate states of Germany, are to be consolidated into one grand Germanic empire. France and her dependencies seem already consolidated. Then in Italy, all its petty sovereignties are at this moment being fused and melted into one. Then Spain and Belgium, according to their respective polarities, will join one of these three. So that we have at this moment the outline of the tripartite division of Papal Europe visible upon the surface of society; and no one knows but that a day or a week may show the tripartition complete. Whether we are to be included in it I know not. Perhaps it depends on what Britain continues to be. I solemnly believe—and I think it right that every one should disburden his conscientious convictions, careless who applauds or who condemns them; for the time is come when we must have done with deference to the judgment which others may pass upon us—that if this country endow the Popish priesthood in Ireland, then Great Britain will rejoin the ten kingdoms; and the instant that we rejoin them we shall come under the tripartite division of the Papacy, and shall perish among the wreck of nations. I forgive all that is past, and I would forget it—may God bless us still!—but if we, by a direct act, countenance, endow, support, and patronize Antichrist and Antichrist's error, then I do conceive we shall have committed a national sin as great as that of France, because amid greater light; and that we shall instantly draw down upon our heads national judgments. But I hope and believe that this will not be our crime: there are many good men in power—men who have Christian hearts, and I hope that they will have the courage to speak out; that they will shake themselves loose from all trammels, and do what they feel to be their duty in the sight of God to their nation, careless of what party may fall, or what side may rise. All parties will soon be broken up except two—those

who are with Christ, and those who are with Antichrist; they that are for God, and they that are against him.

Then it is added—and this is the last point I shall notice to-night—"The cities of the nations fell." The "great city" is the politico-ecclesiastical corporation called Rome or the Popedom; and as Rome is the great politico-ecclesiastical city which embraces the ten kingdoms, "the cities of the nations" I believe are the politico-ecclesiastical institutions, or the established churches. I do not pronounce upon the principle that lies at their foundation; this is neither the time nor the place to discuss it: I am speaking only of historic facts and of the fulfilment of prophecy. In all Europe there is scarcely an established church left. In Prussia it is all but dissolved. In Austria, the stronghold of ecclesiastical despotism, it is all swept away, and the demand of the people is, "Equality for all modes of worship." Hungary, Bohemia, and Bavaria, are all moving in the same direction. In France the merest thread of an establishment exists, if indeed it can be called an establishment. Besides which, some sprinklings of that vial have lighted on our own land. The Church of Ireland is all but gone: in the day when its duty should have been done, it criminally neglected it, and its patrons badly patronized it, though at this moment there are more devoted men in it than in any other church upon earth. I need not tell you that the Church of Scotland has been weakened, and is at this moment violently opposed by those who have seceded; and the Church of England is now literally burning and consuming at both ends. A pious and excellent man, Mr. Noel, with whose evangelical sentiments I can truly sympathize, has left the church on one side; and Mr. Newman, and a whole host, numbering some eighty or ninety clergymen, have seceded and gone into the Church of Rome on the other side. Here, therefore, we have this ancient establishment consuming at both ends. I fear Mr. Noel is only the first of a lengthened procession: I do not know what his principles are, or express an opinion upon them; I merely state the fact, that here are some of the Evangelical party going forth at one side, and the Popish party departing at the other; and thus the institution is suffering at both ends. I believe that all three establishments will ultimately be dragged down: the spirit of the

age, be that spirit from above or from below, is insisting upon it, and those who were supposed to be their champions are leaving their championship.

But while I state these ominous facts, let me not conceal from you that there are some bright points. God never sends us all darkness without some gleams of sunshine. In Germany the censorship of the press has been abolished, and you may publish there now what you please. Austria, which had the air of a dungeon, and whose custom-house rigidly excluded Bibles, tracts, and evangelical preaching, is now thrown open, and there is free circulation of the Bible. In Bohemia, the land of Huss—in Bavaria, the most bigoted—in France, in Italy, and in Rome itself, the word of God is circulated and the gospel may be preached. What is this? You may recollect that just before Great Babylon comes into judgment, there is heard a voice saying, "Come out of her, my people." These openings for the circulation of the Bible, and for the preaching of the gospel, are the echoes of this voice, "Come out of her, my people." Notice again the fact, to which I can only briefly allude, that the Jews are at this moment emancipated in almost every country of Europe. In Prussia the Jews were peculiarly oppressed; in Austria they were ground down to the very dust—in both they are free. In Rome they were treated like swine, and driven to the Ghetto; they are now emancipated, and may reside where they please. The great earthquake which has shaken the whole world, and rocked dynasties, churches, thrones, has broken the chains of the Jew, and set him free. And we can see also the signs of greater activity and energy among the visible churches. All are alive: every one seems to be stirred up. What is a more interesting fact than this, that just now, while all Europe is convulsed to its centre, and Popery, Infidelity, and Tractarianism are working together with all their might, the Church Missionary Society is celebrating its jubilee in a state of prosperity almost unprecedented; and our queen comes down with dignity from her throne and adds her contribution, not to the society of which Dr. Pusey and the Bishop of Exeter are the exponents, but to that society which is so distinguished for its evangelical Christianity, and on which the blessing of God has

so signally rested. These are still, small, and musical voices amid the thunders, the voices, and the lightnings of the world.

And now, my dear friends, let me ask, How stands it with you? Be not satisfied with beholding the panorama which I have endeavoured to explain, or with hearing the voices and witnessing the lightnings to which I have alluded. Are your feet upon the Rock of ages? Is your trust and confidence in the Lamb of God? Be not clever to utter the last new shibboleth, or to wear the favourite ecclesiastical face; but able to sing the song of Moses, of God, and of the Lamb. We are in the midst of judgments that are abroad upon the earth—let us learn wisdom while all is convulsed around us; let us remember there is one spot that cannot be shaken, and standing on which, like the harpers by the glassy sea, we may praise our God, and glorify him amid the fire—that spot is the Rock of ages. Are we upon the Lord's side? Whether we go to Christ, or Christ comes to us, is immaterial to our everlasting state: if we are prepared for the one, we are ready for the other; and if you are the Lord's, and if the Lord be yours, then what is death to you? A mere transfer from the scene of thunderings, and voices, and lightnings, and a great earthquake, to that bright sunshine, and to that sweet river whose streams make glad the city of God.

"An heir of heaven," said Coleridge, very beautifully, in speaking of his own death—

> "An heir of heaven, I fear not death;
> In Christ I live, in Christ I draw the breath
> Of the true life; let the earth, sea, and sky
> Make war against me; on my head I show
> Their mighty Master's seal; in vain they try
> To end my life, that can but end my wo.
> Is that a death-bed where a Christian lies?
> Yes—but not his: 'tis Death itself that dies."

LECTURE XXXIV.

THE CONSUMPTION OF BABYLON.

"He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus."—*Revelation* xxii. 20.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done." *Revelation* xvi. 17.

I HAVE been unfolding in successive lectures the various scenes that are to precede the advent of our blessed Lord: I have endeavoured also to prove that the Millennium, as far as the light of Scripture leads us to conclude, is not to precede but to succeed the advent of the Lord, and the manifestation of the sons of God. Last Lord's-day evening I showed you that one of the great premonitory signs of the near advent of that great epoch of which I have spoken so much, is the pouring out of the seventh vial. It is the last of the judgments in the hand of the angel. Before it, the warning cry is lifted up, "Behold I come as a thief." After it, great Babylon comes into remembrance, and the Bride makes herself ready.

I endeavoured last Lord's-day evening to identify what I had preached as prophecy in 1847 with what I believe to be its performance in 1848. We saw it then in the prospect, not knowing that it was at our doors: we see it now, I believe, in its performance; and we are about to enter an epoch, I solemnly believe, the most testing, the most searching, the most startling that ever fell upon the experience of the Christian church, or of mankind at large. I gathered from the fact, that the seventh angel poured out his vial, i. e. the symbol of judgment, into the air—that, whatever was the nature of this judgment, it would be universal, in other words, spread over the ten kingdoms that constitute the empire constantly exhibited in the Apocalypse as that

in which the progress of Antichrist was to be developed. We may expect, therefore, that this vial will have an universal effect upon these kingdoms, and probably upon all the kingdoms of the earth. The air is that which every man breathes, which rises to the highest throne and descends to the lowest cellar, without which none can live, and which, tainted by miasma or not, all must breathe. This vial, then, was to affect the air; probably at this moment it is physically disorganized and deranged, and malaria and seeds of disease, as attested by medical opinion, are at this moment kept in solution in it: but surely we see on all hands the evidence of its terrible moral and political derangement. There is not a nation in Europe that has not felt the shock; not one is spared; even we ourselves were slightly affected with the remote contagion of the day—as if to indicate to us by feeling, as well as from prophecy, that the seventh vial is now being poured out into the air.

The second great event that is to arise from it, is "a voice out of the temple of heaven, and from the throne of God, saying, It is done." You recollect I explained in my first lectures, that wherever there was an intimation indicating a new phasis coming from heaven, there was always in the history of the past a response given from below responding to it. This I showed you at great length. Then, I said it was our duty to show that, while a voice in heaven cried, "It is done," i. e. the last vial is emptied and its action has begun, there would be gathered from the vehicles of public opinion, the reflectors of public events, some evidence that will prove to us a conviction in the human heart corresponding to the intimation from the heavenly throne that this great event has taken place. One great characteristic of it is, that there shall be "voices, and thunders, and lightnings, and a great earthquake, such as never was since men were upon the earth." I quoted from newspapers the evidences of these. There is nothing necessarily unholy in reading an extract from a newspaper in the pulpit. The apostle Paul quoted from heathen poets in his Epistles, because they helped him to illustrate a great truth. And why should it be regarded as an invasion of the most sensitive sense of decorum, that one should quote from the collectors of public sentiment without, illustrations and evidences

of the fulfilments of divine prophecy within? On the contrary, I think it is a duty to do so. I think the ministers of the gospel are placed as watchmen on the towers of Zion, not only to reiterate and repeat to all the saving truths of the gospel, but to look around them, and to state whatever they see that will explain the providential dealings or prophetic intimations of God, or instruct mankind with more intimate acquaintance with his blessed will.

I showed you, from various papers, that the epithet all but universally bestowed upon the recent explosion in Paris, the vibrations of which have been borne forth in successive concentric circles over Europe—or the very language used by secular writers who have no theory of the Apocalypse, is, "this great earthquake." I showed you that they not only called it an earthquake repeatedly, but they said that it never had a parallel. I quoted such instances as these:—The *Times* newspaper, speaking of what had taken place in June, said, "Such a scene of slaughter has not been witnessed since the days of St. Bartholomew." The *Standard* said, "Nothing in the revolution of 1789 was at all comparable to the revolution that has taken place in 1848." This is the very language of the Apocalypse used by political and newspaper writers. And extracts which I gave at still greater length, confirm how truly, when God cried from heaven, "It is done," every reflector of public opinion echoed the sentiment, and said also, "It is done."

I then alluded to the other sign, "voices, and thunders, and lightnings." These may be regarded as revolutions too—disturbances, *émeutes*, as they are called, agitations, convulsions among the people; though, perhaps, "voices" may have a distinct meaning. Let any one now listen to the cries of the revolution: "Liberty, equality, fraternity!"—here is one voice; "The sovereignty of the people!"—here is another voice; and I could quote hundreds of similar cries uttered from Paris to Berlin, and some in our land; all showing that, while the earthquake thunders from beneath, and God witnesses from the skies, men also are speaking in unison with the prediction of the Spirit, and proving God's word to be truth.

I then referred to the tripartite division of "the great city." The great city is the Church of Rome; the great city in which

the witnesses were slain, "spiritually, Sodom and Egypt, was divided into three parts," i. e. its decem-regal division, or its division into ten kingdoms; which, I have explained before, shall cease after this great earthquake, and the whole of the ten kingdoms, France and Germany, with all the other kingdoms, Spain, Belgium, Portugal, &c., shall be divided into three great sections. This is the next thing that we look for.

Notice, however, what must take place first of all—disorganization, chaos, desolation; and do you not see, in the midst of all this disorganization which now goes on, certain polarities beginning to show themselves? The Germans insist upon German unity, as if they were to constitute one great division; the French, again, insist upon their national integrity; and the Italians are shouting in the ears of the pope and of the Austrians, "Italy for the Italians." It seems, therefore, extremely probable that we shall have France, and Germany, and Italy, the three great divisions of Europe, with their respective clustering dependencies, Spain, Portugal, and Belgium, forming that grand tripartite division of Europe which precedes the destruction of Babylon, and is the preparation for the bright advent of the Lord of glory. I only ask you to watch and read God's providential dealings in the light of God's revealed and inspired word.

Then it is added, "the cities of the nations fell." I showed you that the word city, "the great city," was taken in its politico-ecclesiastical sense; and we must understand by it the churches established in the various kingdoms of the earth. I said they would fall. The fact that it is prophesied they shall fall, is not an intimation that they are either sinful or excellent in themselves. It is simple prophecy: it is neither to lessen the affections of those that love them, nor to nerve the hand of those who would throw them down. When God pronounces a prophecy, he will take care to fulfil it. It is our business to cleave to duties, never to attempt to fulfil prophecy: we have nothing to do with the fulfilment of the prophecy; God himself takes that into his own hands; we have only to do with the discharge of the duty and responsibilities that are laid upon us. I need not say that the evidence of this taking place is visible in our own land. Who does not know that each of the ecclesiastical establishments

has been weakened? That of Ireland literally topples to its fall. In England, as I have shown you, it is wasting like a candle that is burned at both ends. Seventy or eighty of the Tractarian divines, who ought never to have been in it, have emerged from it into their congenial darkness, the Church of Rome. But we see the commencement of secession at the other end. I have read Mr. Noel's reasons; I admire the man; I differ from his chief positions. But it is grievous to add, that abuses prevail in that great witness for the truth, the Church of England, to whose scholars, to whose great and noble divines, that man who does not feel himself indebted, knows little of scriptural theology —I say, one grieves to know that there are in it abuses, painful abuses; but I fancy that if that esteemed and excellent man who has lately seceded from it, and who proposes a series of movements against it in the leading towns of the kingdom, had proposed only its amelioration, or had tried a reformation instead of urging on revolution, he would perhaps have done more for the glory of God and for the spiritual good of this great land. However, he has thought otherwise. The reasons are not new: they have been argued, and discussed, and agitated a thousand times. I am one of those who believe that an established church is right in itself. I know I address some who differ from me. I believe that this country is deeply indebted to an established church, with all its faults and abuses. There is too much of a tendency to go to extremes in this as in other things: one says, "We have no use for a clock at all; we have got the sun in the firmament." Another says, "The clock is so infallibly right, that unless you set your watch by it, you shall be burned amid fagots, or cast into the sea." It seems to me that there is an intermediate party who says, "The clock is a convenient thing; just oil it, repair it, remove the dust and the cobwebs, set it by the sun, and follow that clock only as far as it follows the sun." That seems to me the right and proper course. However, without entering on the principles that are here involved—about which I do not wish to provoke discussion, lest such discussion should divert from the great and mighty facts that are closing around us—I must note what is here stated: "The cities of the nations," or the churches of the nations, "fell." There is scarcely an

established church at this moment in Continental Europe left; all have been swept away, or the thin and airy ghosts of what they were alone remain.

The last thing stated, on which I mean to make some remarks, is, that Great Babylon—I shall not take up your time by proving that this is Rome—"comes into remembrance before God." This is the next event: chap. xvii., which follows, describes the consumption of Rome during the French Revolution, to which I will briefly allude; and chap. xvii. contains the destruction of Rome, which is, I believe, impending at her very doors. You recollect in that prophecy in 2 Thessalonians it is predicted that the Lord will "consume Antichrist with the spirit of his mouth, and destroy him with the brightness of his coming." As a person dies of consumption, he gradually wastes away till the last moment comes, when some sudden accident, a blood-vessel bursting, a fall, or something of that nature, precipitates his complete destruction. So it is to be with Rome. First, there is to be a process of wasting, and, lastly, there is to be a stroke of final desolation; and this last will be by the personal advent of the Son of God. I believe, therefore, that the Church of Rome will last till the Lord of glory comes in some vast providential shock, or personally in that glory with which he promised to come again. With respect to her consumption, I consider that it plainly began at the blessed Reformation. She had "sat as a queen and known no sorrow" till that day; she was absolutely supreme. A monk, despised by the mighty of the earth, spoke one great, living truth—justification by faith alone in the righteousness of Christ; and that word was mightier than battle-axes, and swords, and spears, and armed battalions. It was heard in the Vatican, and echoed in the deepest dungeon-keeps of the Inquisition. It startled Leo in his meridian splendour, and the nations felt that a monk wielding God's truth was mightier than a monarch swaying the greatest sceptre of the greatest empire upon earth. The truth that Luther brought prominently forward was, justification by faith alone in the righteousness of Christ; and this is the true way to destroy Popery. Those who persist in wielding mere political weapons against it, fail. If the churches of this land had done their duty in the days that are past, the statesmen

of this land would never have dared to propose to endow it. The blame lies not at the doors of our prime-ministers and statesmen, but at the doors of the bishops and divines of every communion. We have neglected our duty: can we wonder that statesmen have forgotten theirs?

A second consumption of Babylon took place at the French Revolution. The first still went on—the living waters oozing through its walls—the voice of truth sounding in multiplied echoes to the utmost circumference of the earth; and then came that tremendous explosion in 1792, which shook all Europe, and altered the boundary lines of almost every nation that composes it. At one blow the endowments of the priests were swept away in various other countries; the rich property which filled their monasteries, which they had secured by fraud, was taken away by force; and the beast began to be burned by the infidelity which itself had created, and to reap the results and rewards of its own unfaithfulness to God. And during that consumption subsequent to the Revolution, we read that Pius, the reigning pontiff, was dragged a prisoner at the chariot-wheels of Napoleon, and left the tiara vacant for a while; but it was a vacancy very different, as I shall show you, from that which now exists. And the third wasting element that has been at work is that most terrible foe of the Church of Rome—the Word of God. It has been spread by the Bible Society, it has been read by the excellent colporteurs employed by that society, and scattered through every country in Europe. In Belgium, I was once seated at the *table d'hôte*, where, according to the habit of the country, were various persons of various creeds, and I was delighted when I saw one of those laborious agents going with his pack of French Bibles, offering them for sale at a low price, telling the people their contents, and what good things they would find in them, and I felt that that seemingly insignificant agency was undermining the strongest bulwarks of Rome.

But the last and final destruction is that which is indicated in the striking words, "great Babylon came into remembrance before God:" and we find a description at length of this destruction in chap. xviii. which follows.

I need scarcely tell you that the Jesuits are the most powerful

supporters of the popedom. They have been its pioneers. I have gathered from various sources during the last year evidences of the gradual destruction, and, at this moment, except in England, the extinction, to all outward appearance, of that formidable body. Popes have repeatedly acknowledged their gratitude to the society, and it was pressure from without, a dire necessity, that compelled Clement XIV. to dissolve them. As soon as the world became quiet, and the subject of Jesuitism vanished from the public mind, the order rose again, received new sanction from successive popes, and a few years ago, the Society of Jesus, as it is called, reigned with a power and acted with an energy unequalled at any former period. In 1848, as I have endeavoured to show, great Babylon came into remembrance before God, to give unto her the cup of his wrath; and the very earliest sprinkling of the seventh vial fell upon the Jesuits—the missionaries of the Vatican—the most skilful rowers of the bark of St. Peter; and this terrible order at this moment has been driven to the very ends of the earth. The first blow, I find, was struck in Switzerland. The reverend fathers of Loyola formed the Sunderbund, commenced a crusade against a powerful party of opponents, put arms in the hands of their followers, consecrated their colours, distributed among the soldiers miraculous medals, and guaranteed them a glorious victory. When the collision took place, the Jesuits fled, their convents were destroyed, and their property confiscated.

Pius IX. in order to save the papacy in Switzerland, appointed a new ambassador—Bishop Luquet—who addressed a letter to the Helvetic Diet, in which he stated that Rome always complies with the wants of the times, and that the pope is ready to enter into an amicable arrangement for secularizing the monastic order; in other words, giving up all the property of the regular clergy, in order to save that of the secular priests. Thus the blow struck on the popedom in Switzerland was felt on the very throne of the beast at Rome.

In France, a Jesuit can scarcely show himself. At Lyons, the commissioner of the republic ordered all the houses of the Jesuits to be closed.

In Bavaria, to save themselves, they accused the king of im-

morality; which the reverend fathers connived at when they were undisturbed, and rebuked only on the eve of their ruin. Maximilian the king saw their perfidy, appealed to his people, and the Jesuits speedily disappeared.

Prince Metternich received the refugee fathers in Austria. The thunder-stamp of revolution sounded through the palaces and streets of Vienna, and the Jesuits fled from that capital to find an asylum elsewhere. They were next driven from Bohemia and Hungary, and other countries; till, concentrated in Italy, they hoped to enjoy beneath the shadow of the tiara a protection which crowns and crowbars, and synods and diets had elsewhere denied them. But there was no escape from the judgment that pursued them. In Genoa the people rose against the Jesuits, *en masse.* The fathers were forced to take refuge under the guns of the citadel, till night enabled them to flee like thieves from the spot they thought peculiarly their own. Modena, Turin, and Florence followed the example of Genoa; and in Naples, though patronized by the king, they were expelled by the people.

Rome was their last retreat. Pius IX. was their patron and their admirer, and, by visiting their monasteries, all but risked his early popularity in expressing his sympathy with them. But God's word is mightier than the pope's power. The degenerate Romans rose against the Jesuits—in the streets the cries were, "Down with the Jesuits!" The Abbé Giuberti exposed their political crimes, and the indignation of the mob heightened and increased in strength. In vain the pope issued proclamations in their praise, and threats of punishing their opponents. The official gazette of Rome at last published the necessity of their expulsion, in these words:—"His holiness, who has ever looked with favour upon these servants of the church, as unwearied fellow-labourers in the vineyard of the Lord, is deeply grieved at this unhappy event. However, considering the growing excitement, and the numerous parties which threaten serious trouble, the pope has been forced to look at these dangers. He has therefore made known to the father-general of the company his sentiments, as well as the concern he feels on account of the difficulty of the times, and the prospect of serious disturbance." Upon this announcement the father-general, after advising with his

counsellors, resolved to yield to the force of circumstances, fearing lest their presence should serve as a pretext to tumult and bloodshed. Roothan, the general of the order, and the monastic conspirators of which Ignatius Loyola was the founder, quitted Rome to save the pope from a catastrophe which they postponed a few months, but failed to avert.

In France, the bishops and priests who officiate in the churches of that country, are fearfully humbled. They are dragged at the heels of revolutionary skeptics to bless trees of liberty, and reduced to slavery in order to escape from ruin, while others are forced to echo the very cries of the revolution in order to get shelter under its wing. At a public republican banquet, soon after the revolution, a Romish bishop said, "The new motto of the nation, 'Liberty, Equality, Fraternity,' was a Catholic motto before it was written on the banners of France:" and the pope himself had to plead as a suppliant for the salaries of his priests being continued by the republic. "To give up this support," he says, "would be to take from the clergy the resources which are indispensable to their existence; for, in some towns in France, and in most villages, the poverty is so great that it would be almost impossible to sustain the church and its ministers. It is much to be feared that the sufferings of the clergy would increase, to the great detriment of religion and of souls. Though in the United States of America the Catholic faith makes daily progress in the blessings of God, it would have produced much more abundant fruits if there had been in those countries a native clergy proportionate to the greatness of their population and their spiritual wants."

Now, what a startling fact is this—that during the year which is now drawing to its close, the Jesuits are not left in any country in Christendom, except the one—this free land of ours—which opens her bosom as an asylum to all! The only country on earth in which they are suffered to exist, is that country whose light they dread, and whose freedom they would crush if they could, and whose air must be to them a purgatory on earth. What an evidence is this that great Babylon is "coming into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath!"

But this is not the last of its effects. I need not tell you what has ceased to be news—of the flight of the pope from Rome, in the dress of a livery servant—(What a fall is here!—what an humbling of the king of pride!)—and his exile at this moment at Gaeta. The first intimation of it is from the Roman official paper:—"The provisional government has been proclaimed;" the pope was declared to have forfeited all temporal power; and there were heard stranger sounds than have been heard for a thousand years in the streets of Rome. According to this paper, the people, enthusiastic with joy at the expulsion of the pope from temporal power, shouted in the streets of Rome, "Death to the pope!" "Death to the cardinals!" Truly there were voices, and "thunders, and lightnings, and voices," unparalleled in the history of the popedom.

But, you will say, the pope has been a refugee before now. True; but mark the difference. When the pope quitted his throne in the days of Napoleon, he did so by the irresistible force of an external power, which invaded his kingdom and dragged him from his seat, tied him to his chariot, and brought him to Paris to grace the splendours and consecrate the usurpation of his imperial tyranny. But on this occasion, mark you, for the first time in the history of the popedom, the people have resumed the sovereignty which was originally theirs; and in the exercise of that same dread power, which is best in abeyance, and which led this country in 1688 to change its dynasty, have risen as a nation from within against the pope, and have severed the connection between his temporal and spiritual power. You see, then, we have a totally different event occurring in 1848 from any that has occurred at any previous era; and in order to show you still further that the cry, applicable specially to this event, "It is done," is resounded from the skies, and echoed by the reflectors of public opinion, I will read a few brief extracts. The *Tablet* newspaper of last Saturday, which is the organ of the Roman Catholic body—a paper written with very great talent—attests the consumption of the Beast:—

"An archbishop has been martyred, while preaching peace to his flock; another holy prelate has been cast into prison and contumeliously exiled, for boldly defying the powers of this world;

a pope has incessantly laboured in the settlement of stupendous affairs—the relations of the church in Protestant and schismatic countries, as England and Russia. * * * We have seen this pope flying from Rome; but, no whit dismayed, speaking with authority to the assassins who have usurped his dominions."

And again, the same paper says, "What shall we say of the terrible intelligence from Rome? In a few lines nothing worth saying can be said. The guilt of the Romans, and generally of the Italian Liberals, can hardly be exaggerated. The critical position, not of the popedom—for *that* was never safer—but of the pope, of the holy pontiff who a few months ago was the idol of all the pretended worshippers of freedom, is too patent to require enforcing by many words." Everybody asks what will become of the pope. This is the inquiry. Christ, the infallible head of the church, placed by God at our head, never can be removed. His throne remains the same yesterday, to-day, and for ever: and while the poor Romanist is weeping over the destruction of his head, the Protestant rejoices and praises God that Jesus reigns, and the dawn of his universal kingdom only begins to emerge from the chaos of the nations of the earth. This poor writer in the *Tablet* proceeds:—"What will become of the pope? Will he take refuge in France? will he accept the hospitality of England? will he carry St. Peter's chair from the blood-stained city—in old times the Babylon of the apostles—and transfer it to the modern Babylon, from the inhuman ferocity of Rome afflicted with a new paganism? Will he ascend his spiritual throne in the new world with the presence of his august pontificate? These questions are in every mouth, and it is more easy to ask them than to find any satisfactory solution of the great problem they involve."

The vial is in the hand of the pope: he is drinking it to the very dregs: and, as if to show that the whole of Roman Christendom is startled and surprised by this event, the other day a meeting was called in Dublin of all the leading Roman Catholics of the country, "in order to succour the head of the religion, to express sympathy with the pope under the unhappy circumstances in which he is placed, and to pronounce that the possession of the city of Rome is indispensable to the solemnity and preponderance

of the Roman Catholic faith; and that, in order to secure its recovery to the holy see, no effort of the Roman Catholics of this country should be wanting. For the purpose of more effectually attaining these objects, and whatever other shall be deemed advisable for the same purpose, a fund, to be called 'St. Peter's Fund,' was instituted, and placed in progress of collection." Which is the last approximation to the old fund of St. Peter's Pence,* which once agitated our country in its darkest days.

Again, not only does Ireland feel it, but France, another portion of the Beast's kingdom, feels it. You are perhaps aware that the President then acting of the French republic sent the pope the following letter:—

"Very Holy Father—I address this despatch, and another of the Archbishop of Nice, your nuncio to the Government of the Republic, to your Holiness, by one of my aides-de-camp.

"The French nation, deeply afflicted with the troubles with which your Holiness has been assailed within a short period, has been, moreover, profoundly affected at the sentiment of paternal confidence which induced your Holiness to demand, temporarily, hospitality in France, which it will be happy and proud to secure to you, and which it will render worthy of itself and of your Holiness. I write to you, therefore, in order that no feeling of uneasiness or unfounded apprehension may divert your Holiness from your first resolution. The Republic, the existence of which is already consecrated by the mature, persevering, and sovereign will of the French nation, will see with pride your Holiness give to the world the spectacle of that exclusively religious consecration which your presence in the midst of it announces. It will receive you with the dignity and religious respect which becomes this great and generous nation. I have felt the necessity of giving your Holiness this assurance, and I heartily desire that your arrival may take place without much delay.

"It is with those sentiments, Very Holy Father, that I am your respectful Son, GENERAL CAVAIGNAC."

France is at its wits' end, and the politician, rather than the

* On Sunday, February 18, a collection was made in the various Romish chapels of London in behalf of Pius IX.

Papist, may be detected amid the verbose foliage of the eloquent epistle thus addressed to his holiness.

Another document, extremely significant, is an address of the French to the pope, dated December 18th, 1848. A rich specimen it is of the intense superstition and bigotry which have survived the storms of successive revolutions, and still animate multitudes of the peasantry in France

"Most Holy Father,

"The Catholic world has murmured with painful indignation on hearing of the attempt which Rome has witnessed carried into effect against your Holiness. May the unanimity of public feeling bring some consolation to the heart of our beloved Father.

"Your Holiness, with that kindness which you draw from Divine sources, has heaped your benefits on Rome and Italy. You have consecrated the rights of the weak, recalled to their duties the strong. You have spoken to the nations; and the nations, taking a holy enthusiasm from each of your words, transmitted them to each other as a force and as a light for marching more surely toward the future.

"The universe, moved by so high and tender a voice, learned once again the civilizing virtue of that Chair of Rome, which substituted right for might, which created the Christian republic, snatched Europe from barbarism and the world from chaos.

"The spiritual sovereignty of souls, drawing from the sovereignty of the city, twice a queen, its independence, its serenity, its splendour, behold what it was that struck the soul, that was a light for all consciences! The supreme pontificate and the sacred principality formed at Rome a glorious and necessary union; for it is good that there was, in this world, a throne where the prince was a father—a state where men were less subjects than sons!

"This union, sealed by ages, frantic men have sworn to shatter. They have sworn to destroy that temporal sovereignty of the Papacy, which is the guarantee of the independence of Catholic consciences throughout the whole world. They have sworn it; but their evil design will perish.

"The true Romans, reanimated by their ancient love, will emerge from that torpor which freezes their courage; they will

return to you, to their father. Your enemies will fall under universal reprobation.

"Most Holy Father, such is our hope; but if it were not to be realized, your children of France would cry out to you—'Come to us!' or rather, 'Behold us, ourselves, our arms, our goods, our lives. Speak, most Holy Father; we wait, prostrate in our grief, at the venerated feet of the visible Chief of the Church, Spouse of Christ.'

"We, as Catholics, are ready to follow you as Peter followed the Lord; as Frenchmen, we desire to maintain the foundation of Pepin and Charlemagne. It is the French tradition! The Papacy at Rome is not only Italy, it is Christianity!

"Meanwhile, with our brethren, with our pastors, we implore of God, who touches the insensate and enlightens them, that Rome may return to herself, that she may restore you, most Holy Father, to her affection, as when she marched in your train, ruling over the whole world."

Again, to show how public sentiment is revealed, I read from one of our morning papers:—"Pius IX. is virtually, if not formally deposed; the best official servant he has yet chosen, stabbed on the threshold of his own parliament; his own palace-windows riddled by the muskets of the citizens whom he had himself armed and accoutred. Count Mamiana, or, for aught we know, that excellent botanist the Prince de Canino, reigns in his stead. . . . Quitted Rome! You might as well talk of a man's quitting his planet. The force of attraction which ties a disappointed politician to the surface of the terrestrial globe, is hardly stronger than that link which binds the pope to the locality consecrated by immemorial tradition as the ecclesiastical centre of the habitable world. What new resting-place, which lies beyond the confines of St. Peter's patrimony, will afford a footing to the extruded pontiff? What modern Avignon opens her gates to the successor of Clement V.? Dublin, we know, has long put in her claim to the honour of such a visit. Marseilles offers a shelter; so does Paris. But why not London? 'London, the needy monarchs' general home'—the common refuge for destitute potentates?" And, lastly, I read an extract from a letter of the Archbishop of Paris, the recently appointed archbishop, to his

clergy. He says—"Monsieur le Curé, our soul is plunged in grief. The church suffers in its chief. The capital of the Christian world is a prey to faction. Blood has been shed at home, even in the palace of our well-beloved pontiff, Pius IX. The Vicar of Christ has commenced his passion. He is drinking from that bitter cup of ingratitude which he foretasted on that day when his magnanimous soul resolved to effect, by confidence and love, the redemption of his country. The father of the liberty of Italy is, perhaps, at this moment, no longer at liberty himself. The events which have ensanguined Rome, and clothed in mourning the Catholic world, are not yet fully known." . . . "Let us hope, moreover, that the Catholic nations will become aware of the danger with which they are threatened, and which, at the same time, threatens all the modern conquests of liberty and civilization. Can France, above all, suffer herself to be attacked in her belief, her traditions, her highest interests? If Rome is the head, France is the heart and arm of Catholicism. Let us all pray, M. le Curé—the priests will every day at mass recite the prayer—'*Pro summo pontifice.*' Call upon the faithful to join their prayers to yours. Let all men of holy minds unite with us in holy communion. At a future day, if circumstances require, we will ordain public prayers to be put up."

I read these, then, as evidences from the channels of public opinion of what has taken place now—though I believe that there may yet be a temporary patching up of this dislocated state of things, and that the pope and Popery may yet make a last spasmodic effort to regain their lost supremacy, and make that last struggle which will begin Armageddon, and terminate the last sigh and sorrow of humanity. And all this is but a sample of the judgments described in chap. xviii., where it is said of this very epoch, that a great angel, armed "with power," came down from heaven, "and the earth was lightened with his glory." In verse second we have the anticipatory cry, "Babylon is fallen and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication." Then, in verse fourth, we have the cry, which ought to be embodied at the present day in every minister's sermon—"Come out

of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues." This is a warning addressed to God's people in it, just like the warning cry of the angel to Lot, upon the eve of the destruction of Sodom, or like the voice that God sent to his own faithful children when the earth opened her mouth and swallowed up Korah, Dathan, and Abiram; or as the warning addressed to the Christians in Jerusalem—"Let them which be in Judea flee to the mountains." I believe that this cry is partly literal, but mainly spiritual. I believe that the recent shocks and vibrations of the great earthquake are partly fulfilling it. All Englishmen, it is said, are escaping from Rome, from Paris, and from the Papal nations of Europe, returning to their own land and their homes, as if Great Britain were destined to be the pillar of the nations, the sheltering asylum in which refugees from the impending judgments upon Babylon shall find peace beneath the overshadowing pinions of a pervading Christianity, and a blessing in communion with our Christian churches. But I believe it is mainly spiritual, and that the cry that should now be addressed to every one is, "Come out of her;" have no sympathy with her at all; and if there be in any of the churches of this land any remains of old Babylon, now is the time to consume them. If there be any practical workings of the old leaven, now is the time to cast it out; if there be any points of identity between existing churches, Protestant in name and Protestant in the main, with the Roman Catholic communion, now is God's last warning to cast all out that is antichristian, to cleave to all that is evangelical, that, escaping the sins, we may escape the plagues of great Babylon.

After this we read, as I explained to you in the course of my remarks in previous lectures, of a new state of things taking place. After stating, in the end of chap. xviii., that "in her was found the blood of prophets and of saints, and of all that were slain upon the earth," it is added, "after these things I heard a great voice of much people in heaven, saying, Alleluia"—the first Hebrew word that occurs after Armageddon, which has been interpreted by the most competent divines to denote that about this time, and at the destruction of Rome, God's ancient people were to come forth from their bondage, and recognise Jesus as

the Messiah, and to join in the song of the Gentile Christians, "Salvation, and glory, and honour, and power, unto the Lord our God." Is it not right to repeat these things, which awaken songs of joy in the skies? Ought we to pass by, as unworthy of our notice, great transactions, about which such songs are raised in heaven?

Then, immediately after the destruction of Babylon, we read, at chap. xix. verse 5, that a voice came out of the throne, saying, "Praise our God, all ye his servants, and ye that fear him, both small and great;" and at verse 7, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints;" i. e. the righteousness of Christ himself, the bride being the component symbol for the people of God. And thus then, after Rome shall have been utterly destroyed—partly, as I believe, by providential judgments, and partly, as I showed, by the explosion of those fearful volcanic elements which pervade the whole of the Italian peninsula—after Rome shall have been utterly destroyed, and the voice shall have been heard pealing from the skies, and re-echoed from the earth, "Alleluia! Salvation, and blessing, and glory, and honour unto the Lord our God," then Christ's bride will begin to appear; the true church, which has never yet been seen, will then be separated from the tares, and make itself manifest that it is God's people collected out of every communion under heaven, out of churches established and churches non-established —many collected out of Rome herself; *in* Rome, but not *of* Rome—all God's people, chosen in Christ before the foundation of the world, who have washed their robes and made them white in his blood—and shall assemble together in a glorious, white-robed, and rejoicing band, and hail the advent of the Bridegroom, and so be for ever with the Lord.

And now, my dear friends, let me say, the call to you, each by himself, is "Come out of her." And what is the true way to come out of Rome? To rest upon Christ as your only sacrifice; to look to his blood as your only expiation; to glory in Christ crucified as all your salvation and all your desire. The only inch

of ground on which the plagues shall not come, and from which every judgment shall be repelled, is the Rock of ages. Are you standing on it? A year of judgments has closed; a year, it may be, of more terrific ones is about to begin. Standing in the twilight of the evening of 1848, that is just about to blend with the twilight of the morning of 1849, I ask you, at such a critical moment, Are you Protestants, not politically—Christians, not nominally, but living sons of the living God? My dear friends, nothing but real, earnest, evangelical Christianity is consistency. All else is irrational. Act decidedly. If you do believe that this book is not God's book, and that this religion is a cunningly devised fable, manfully say so; treat it as such—despise the Bible—resign your pew in the sanctuary—commit yourself to infidelity—manfully avow what you deliberately and seriously hold. Be consistent. But if not—if you believe that this book is God's book—if you believe that the Lord of glory is your only Saviour, then why hesitate? Why not commit yourself to him? why not cleave to him? why not determine that at all hazards, and at all sacrifices, Christ shall be yours, and you will be Christ's? Dear brethren, thus close 1848, and thus begin 1849; and when the world's last year and life's last day shall come,—and one or the other will come right speedily,—you will begin in the New Jerusalem a new year and a new song, where all things are made new, and the new year shall never have a close, and your new happiness shall never experience a suspension.

LECTURE XXXV.

THE MARRIAGE-SUPPER OF THE LAMB.

"And after these things I heard a great voice of much people in heaven saying, Alleluia, Salvation, and glory, and honour, and power, unto the Lord our God."—*Revelation* xix. 1.

I THINK I explained to you in a previous lecture, that the era contemplated in this chapter is that blessed era when the tones of the Jew shall mingle with hymns of the Gentile, and both in the songs of the gospel, the song of all who constitute one redeemed and manifested church. "Alleluia, blessing, and glory, and honour, and power, be unto the Lord our God." The era when this shall be realized is not yet come. We can only utter the notes that constitute that song faintly and feebly, in anticipation of that latter and more glorious epoch, when the voice shall be heard of a great multitude, "as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth." But if we now belong to that band who are designated by the name of "the wife of the Lamb," and who constitute together members of that holy and heavenly company whose corporate name is the Church—if we can now satisfy ourselves, on the clearest scriptural evidence, that our raiment is the fine linen white and clean, which is the righteousness of Christ,—then the Lord God himself is our husband, the Almighty his name. If we now bear his name, and sympathize with his mind, and are clothed with his righteousness, and animated by his spirit, then we nothing doubt that we, too, shall be seated at the marriage supper of the Lamb, and shall be glad and rejoice; and shall hear it recorded of us, as it is now true of us if we are the people of God, "Blessed are they who are called unto the marriage-supper of the Lamb." This saying is the true and faithful saying

of God. I believe, as I have told you before, that the event which is predicted here draws rapidly near—is very near. It is the event which constitutes the hope of the church, the desire of saints, the burden of the cry of the travailing and groaning earth and a wasting universe. What is now accepted by faith shall then be seen in fruit,—what is now prophecy is on the very eve of becoming performance,—what we now read in the Apocalypse as a prediction, we shall then enjoy at the marriage-supper of the Lamb as a blessing that shall never cease to be.

There is here described the time when this solemnity, which has been the subject of a thousand prophecies,—this festival, or marriage-supper, such as that described inadequately in some of the parables on which I have lately addressed you,—this festival which crowns anxious days and terminates sorrowful ones, shall close all our trials, and be the true prelibation of yet greater and brighter joys; from which there is no proscription for any that will; to which we are invited by a voice from heaven: "The Spirit and the bride say, Come; and let him that heareth say, Come; and whosoever will, let him come, and take of the water of life freely." When this era, which is here the subject of prophecy, shall come, then Christ's mediatorial work shall cease. He too shall rejoice; for, as our trials are terminated, his mediation for us shall be terminated also. He shall no more intercede for us that our faith fail not; no more cry in tones of eloquent remonstrance, "Spare it yet another year;" no more stand between the living and the dead to arrest the plague, for there shall be no more death. "It is finished" is now true of his atonement; "It is finished" shall then be true of his intercession. The Lamb shall be then the enthroned Lamb; the Man of Sorrows shall be merged, yet apparent, in the majesty of The Mighty God. This dispensation shall be closed, all things shall be made new, and praise not prayer shall be the constant employment of saints. All his people then, when this era comes, shall be raised from the dead; they shall appear in their resurrection bodies, replete with all holiness, radiant with all beauty, meet homes for sanctified and redeemed spirits, capable of powers and of progress such as eye hath not seen nor ear heard, neither hath entered into the heart of man. In other words, we shall then be presented to him as the apostle

tells us: "Christ loved the church, and gave himself for it," (i.e. his bride,) "that he might purify and cleanse it with the washing of the word, to present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish before him."

Such, then, is the event here described as the marriage-supper of the Lamb. What news will this be to the universe! What a thrill of ecstasy will vibrate through all holy beings, when the trumpet shall sound, "Awake, ye dead," for the marriage-supper of the Lamb is come! I believe that, from the first patriarch to the last saint, all have anticipated this era; that through all the gloom and darkness of a thousand years—through the eclipse of Calvary and Gethsemane—the scattered rays from this glad and glorious festival shot backward, and lighted up the eye of Abraham; awoke the sleeping tones of David's lyre; cheered the saint in his suffering and the martyr in his agony, and made them rejoice that they were counted worthy to suffer for the Lamb's sake. It is evident in this, that the church has cried continually, from the moment of Christ's ascent in a cloud to heaven, "Come, Lord Jesus." No sooner had he left this earth, than she cried and prayed for his return. This, it is true, is the dispensation of the Spirit; but take care lest, in your anxiety to glorify the Spirit, you dishonour the Son. The Spirit is not a substitute for Jesus. John, who lay nearest to his bosom, drank deepest of his affections, and enjoyed the extraordinary and ordinary gifts of the Spirit, was he that cried most eloquently and earnestly, "Come, Lord Jesus." The Spirit is a present substitute, but not a complete compensation for Christ. The Spirit supplies his place, if I might so speak, inadequately for a season; and the church, so far from being satisfied that the Spirit should dwell in her as if that were the ultimate thing, is taught by that very Spirit to break forth into more eloquent and earnest prayer, "Come, Lord Jesus, come quickly." And when the marriage of the Lamb is come, then this church, which has prayed as a widow, shall be introduced as a bride, and so shall she be for ever with the Lord.

This day, which is here called the marriage-supper of the Lamb, will be, as the very phraseology indicates, a day for the manifestation of the greatest possible love. To love God is the

flower and fruitage of Christianity. To love God is the fulfilment of the law; the great end and the object of that love is to restore humanity to its first state. "Whom having not seen," says the apostle, "we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory." And when this marriage-supper of the Lamb is come, then that love which has smouldered in our bosoms here, shall break forth into a glorious flame, and blaze with a pure and permanent intensity, of which we have no adequate conception now. Every thing that damps it will be withdrawn; every thing that represses it shall be removed; every sight and scene that can stimulate it shall be presented to it; and we shall no more say, what we are constrained to say here—

> "Weak is the effort of my heart,
> And cold my warmest thought;
> But when I see thee as thou art,
> I'll love thee as I ought."

Then we shall love him with our whole heart, and whole strength, and whole soul, for "the marriage-feast of the Lamb is come, and his wife hath made herself ready." Then also will be the manifestation of the greatest joy. Even in this dispensatian, Christians have felt joy in suffering, in sorrow, in sackcloth and ashes, in desertion; not from the absence of feeling, but when feeling was intensest, acutest, deepest. It is not true that Christians do not feel when they suffer: they feel more than others; but the joy that shines forth conceals the depth of the feeling that is within. But yet, all such joy as was felt by the early Christians in the spoiling of their goods—all such joy as we feel at the communion festival—all such joy as we may have felt when the Lord has passed by and manifested his glory to us—will be but the dawn in comparison of the noon—the dim shadow in contrast to the full light. Then our joy shall expand into the infinite, the eternal, the immense; and our joy, like our love, shall have fulness as its characteristic, and be without suspension, alloy, or end. When the marriage-feast of the Lamb is come, then there will be a scene of the greatest love, there will be a spectacle of the greatest joy. "I will come to you again," says the Lord, "and your hearts shall rejoice, and your joy no man taketh from you."

In this world, when a man tries to rejoice, he feels there is nothing in which he can root his heart, in order to let it bloom in joy. When you have put forth your affections upon some created thing, you find that created thing soon fail to supply and satisfy them. It is not possible for any thing below to satisfy the wants or create and sustain the joy of an immortal spirit. But when you come to that blessed festival—when you are introduced into the presence of the Lord himself—when you shall gaze upon that countenance that was "more marred than any man's," and hear the beating of that heart which loved you with an everlasting love—then you shall find an object on which your affections can repose, you shall be introduced to a fountain of joy that shall ever overflow; then, indeed, your joy shall be full, and that joy no man taketh from you. "Let us be glad and rejoice," will be the invitation then, "for the marriage of the Lamb is come, and the bride hath made herself ready." But not only will God's people rejoice, but the Saviour himself will rejoice. Our Saviour is capable of human feelings, of human sympathy, and of human joy. In heaven he continues the God, but he does not cease to be the man. And we read in the New Testament, that "for the joy set before him, he endured the cross, despising the shame." And the prophet tells us, that "as a bridegroom rejoiceth over his bride, so the Lord will rejoice over thee;" and another prophet tells us, "He will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing." And what will be the element of that joy? He shall see his own, gathered from innumerable lands, and from the eddies and the currents of six thousand years, introduced into his presence; not one that was given him lost; not one saint wanting; but all his family surrounding that blessed board on which is celebrated the marriage-supper of the Lamb. Angels, too, shall sympathize with that joy; for if "the angels rejoice over one sinner that repents" now, how intense shall be their joy when a reconciled universe shall surround a rejoicing Lord, and "there shall be one Lord, and his name one!"

But without giving vague and general characteristics of the scene, let us notice some of the special features of it. We here read of her in whom we are most deeply interested—the bride.

And we have two or three great characteristics of this bride, i. e. Christ's church; not, as I have often told you, the man-baptized, but the Spirit-baptized; not, as I have often said, the sealed by man, but the sealed by Christ himself; those who are redeemed by his blood, and regenerated by his Spirit, the heirs of his kingdom in glory. We have here set before us, first, the bride's state: "She was clothed in fine linen, clean and white;" and that fine linen is "the righteousness of saints." We have, secondly, her relationship: she is Christ's bride—"the Lamb's wife." We have, thirdly, her character: she "hath made herself ready." We have these three characteristics marked out. Let us look at them; and may the Spirit of God enable us to search ourselves, in the prospect of a communion Sabbath, that we may thus discover if we are the bride of the Lamb, before we approach that table which is a faint but true foretaste of that marriage festival for which the bride hath made herself ready!

First, then, we have laid before us the state of the bride. "She is arrayed in linen, white and clean, which is the righteousness of saints." We find an analogous form of expression in chap v.: "which are the prayers of saints;" that is, the prayers uttered by the saints themselves—true Christians. We have here "the righteousness of saints," i. e. the righteousness worn by saints or true believers. In other words, the state of Christ's true church is the state of justification, freely, wholly, solely through "the fine linen," the perfect righteousness of the Lamb of God. He, we are told, "was made sin for us, that we might be made the righteousness of God in him." And this righteousness which is here represented by a robe, which is put on like the wedding garment, or like the robe mentioned in the parable of the Prodigal Son, ("Bring forth the best robe,") that robe is a perfect righteousness, or perfect title in the sight of God. It is now true, as it was in Paradise, that a perfect righteousness is demanded of every creature upon earth, before that creature can be accepted of God. Do not suppose, my dear friends, as is very popularly dreamed, that the gospel is merely the presentation of an inferior righteousness to God, with which he is content to be satisfied through Christ, instead of a perfect righteousness, the title to a perfect happiness. God demands of me now, just as he demanded

of Adam before he fell, perfect righteousness, or he inflicts the penalty of instant death. There is no medium: it is, Do this, present this, and live; Do not, and die. You say, then, where is the difference between the Gospel and the Law? The difference lies here: in the Law it is, *Do* this, and live; in the Gospel, it is, *Receive* this, and live. Here is the whole distinction. In the Law, the creature had to perform the righteousness; in the Gospel, the creature has to accept the righteousness, and then obtain the reward. But you say, How do we accept it? I answer, As it is revealed to faith in the Gospel. And the good news which I am commissioned to proclaim to every creature is, that this day, this very hour, that glorious robe comes down from heaven; and there is not a man or a woman in this assembly who is not summoned and invited by the mercy of God to accept it freely, put it on, and anticipate the hour when he shall be presented to the Lamb "without spot or blemish, or wrinkle, or any such thing."

This leads to the inference—This righteousness, this perfect righteousness, is *imputed* to us. I know that phrase has been cavilled at; good persons have objected to it. Some one, who was a Christian, said, that "imputed righteousness is imputed nonsense." A rash expression! it is worse—it is an unscriptural one. I cannot understand that it is any other than an imputed righteousness which is spoken of in that text: "He that knew no sin was made sin for us, that we might be made the righteousness of God in him." I ask, in what sense was Christ made sin for us? Was he personally sinful? No man will dare to say so. Then in what sense was he made sin? The prophet tells us, "Our sins were laid upon him, i. e. imputed to him." Well, then, in the same sense we are made the righteousness of God by him. As our sins were imputed unto Christ, and he endured the curse of them, his righteousness is imputed unto us, and we inherit the blessing of it. And as it was just in God to pour forth the expression of his wrath upon Christ for imputed sin, it is only just in God to pour forth the expression of his glory upon us because of imputed righteousness. When Christ died upon the cross, there was nothing in him that deserved death; and when we shall be seated at the marriage-supper of the Lamb, there shall be nothing in us that shall deserve happiness. Christ died, with

nothing in him worthy of death: we shall live and be glorified, with nothing in us worthy of life. Our sins dragged him to our grave; his righteousness shall lift us to his throne. Oh, blessed truth! that that by which we are justified, and by which we are accepted, is nothing *in* us, nothing *by* us, but wholly, exclusively, what Christ has done *for* us; who is made unto us righteousness, sanctification, and complete redemption. Once the angels wondered that One suffered death who had done no sin: soon will angels wonder that a world should inherit happiness that had done nothing but sin. Once angels wondered that He should die who is infinitely holy: angels will wonder for ever and ever that we should be justified, who have been poor, and naked, and fallen, and blind, and miserable, and destitute of all things.

But, blessed be God's name, Christ has paid for us all we owed to God, and purchased for us ten thousand times more than God ever promised to us. Blessed be his name, that our sins were laid upon him, and that the transference and the exchange is his spotless righteousness laid upon us. The law was, "This DO, and live;" the dispensation that now is, is "BELIEVE, and live;" the marriage-supper of the Lamb will be, HAVE, and live. Thus the three great aphorisms that will characterize the three great stages of God's great work will be, "Do and live;" (all failed, without exception:) "Believe and live;" (thousands daily triumph here:)—but the characteristic of the dispensation that shall be, will be no longer "Do and live,"—"for by the works of the law no one can be justified;"—it will not be "*Believe* and live," for faith shall be lost in fruition; but it will be "*Have* and live, and rejoice and be happy for ever." I am sure, my dear friends, if we were to preach more of this, the heart Christianity—to make more clear, separating all human verbiage and human speech from it, these great truths, our justification, our standing, our perseverance, wholly by the righteousness of Christ, without the deeds of the law—we should be more successful in sending the ploughshare of truth through the foundations of Rome and Tractarianism; and semi-Popery and Popery would perish and disappear before it. Let go your grasp of this great truth, justification by the righteousness of Christ—and lean partly upon this rite and partly upon that work, and—it does not matter what

you call yourselves—you are Papists in fact and in truth. Protestantism is salvation and righteousness by Christ without us; Popery is salvation by something in the church, or something in the priest, or something in the man, apart and altogether disconnected with and separated from Christ. And not only ought this justification to be our state now, but this will be our state for ever. Angels stand because Jesus fell; saints in glory shall be happy, just because Jesus suffered. And what is the reason that throughout the whole of the Apocalypse—that book which is so distinctively Protestant, if I might use such an expression of one book of the Bible in contradistinction to the rest, which are all Protestant—the constant songs of angels and saints are, "Glory, and blessing, and praise to the Lamb?" The reason is this: there is not a saint that joins in that song beside the throne, who, when he looks at himself, does not say that the righteousness he wears is not his own: there is not a saint that basks amid the splendours of that august and unclouded vision, and takes a retrospect of the past, who does not feel that it was Christ's arm alone that placed him there, and made him a pillar in the house of his God for ever. Hence the song that shall rise as the anthem peal for ever will be, "Salvation, and blessing, and glory, and power, unto the Lamb, for thou hast redeemed us by thy blood out of every kindred, and people, and tongue, and hast made us kings and priests unto God, and we shall reign with thee."

I trust then, my dear friends, that from the explanation I gave you this morning, and from the exposition I have given you this evening, you see clearly that your safety, your standing, your title to God's presence, is nothing in you, however important that may be—nor any thing that you do now, however beautiful that may be—but what Christ has done for you, and which is now just as perfect to the weak faith that trusts to-day, as to the strong faith that has trusted and triumphed for half a century. I am quite sure that if we could only make more real, if we could only actualize more in our own hearts this blessed truth, we should have more happiness, more peace. To feel that, when my heart trembles, my Saviour's righteousness is the same—that when my fears crowd upon me, my Lord's righteousness remains—when my flesh faints and fails, and my faith wavers, and my vision is

clouded, and my love grows cold, to feel that that which is my title to heaven is unshaken and unscathed, because beyond the tide-mark—is enough to inspire new songs, and to make me sing even now, "God is my refuge and strength, therefore I will not be afraid."

I am quite sure that all our unhappiness and misery arise from our constantly looking for a title within us. I know we do not theologically say so; but we are constantly saying, "Oh, I have this feeling, and I have that doubt, and this difficulty; and therefore I shall not get to heaven." Perfectly true, if any thing within you were your title; but it is something without you. Tremble as Noah might when in the midst of the ark, the timbers of the ark did not tremble with him. Doubt and fear as the manslayer in the city of refuge might, the walls did not shake with him. And, let our fears, our doubts, our difficulties, be what they may, blessed be God, Christ remains the Rock of ages, the same yesterday, to-day, and for ever.

But I now turn your attention to the relationship of the Bride. She is called here "the Lamb's wife." She is called, in those beautiful chapters which I have recently illustrated—the twenty-first and twenty-second—so beautiful that one regrets to have done speaking and hearing of them—"the bride adorned for her husband." In Isaiah this expression is frequently employed, where we read, "The Almighty is thy Maker, the Lord of Hosts is his name." "Thy Maker is thy husband, the Lord of Hosts is his name, and thy Redeemer the Holy One of Israel." "The Lord hath called thee as a woman forsaken and grieved in spirit, and as a wife of youth when thou wast refused." "For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee." Now, what is the nature of that relationship? Husband and wife is the nearest relationship that we know upon earth; so that, in the solemn and sacred language of Scripture, "they cease to be twain, and become one." The wife, when married to her husband, loses all responsibility to the civil law, and becomes represented in him: her debts become his debts, and he stands liable for them all. What is assumed in the earthly, is real in the heavenly relationship.

Whatever our debts were—and if it should be asked of us, "How much owest thou unto my Lord?" we should have to answer, We owe all, we are bankrupts—a bankruptcy more terrible than was ever known on earth, or entered in the records of human law—yet Christ is our husband—has taken our responsibilities. He tells us that he is answerable for us; and when we stand at the judgment-seat of the Lamb, and when the law thunders "Do," our answer must be, "Christ has done it;" when its unsatisfied calls thunder "Suffer and die!" our answer shall be, "Christ has suffered and died for us." He is the husband; we are represented in him. What he suffered, we are considered as having suffered; what he paid, we are considered as having paid; and as soon may Christ be struck from his throne, as the humblest child of God be torn from that heaven to which Christ has entitled him and made him ready for.

And as the wife resigns her own name, is detached from her own family and incorporated in that of her husband, so it is with the believer. Psalm xlv. is a beautiful nuptial song, in celebration of this sacred marriage—"Leave thine own household, and the house of thy fathers, and accept him who shall be to thee thine everlasting husband." And the wife not only resigns all her own, and enters into a new relationship, but she shares in all the sympathies of her husband's home: whatever is in it, is hers as well as his; whatever is there, she is made welcome to; nothing comes between them. And it is a right apprehension of this near relationship, that shows the absurdity of all intercession of saints and angels for the people of God. A husband and wife ought to live in perfect confidence; but would it not argue that there was a cessation of that confidence, if the wife, requiring money for the purchases of the week, should go to her neighbour and beg her to intercede with her husband that she might receive what was necessary for laying in provisions for the week, month, or year? But it is not more absurd or unscriptural to suppose that we, who constitute the Bride, should ask the highest angel in heaven to intercede with our Everlasting Husband to give us the blessings that we need. I could not condescend to ask an angel to intercede for me; I would not humble myself, or dishonour my Divine Head, by begging the greatest seraph that is beside the throne to

ask him to bestow a blessing upon me. He loves me with an everlasting love, and has told me to ask and I shall obtain—to seek and I shall find. Christian brother, this is your relationship; and, as long as you recollect it, there will be no risk that you will ask angel, or archangel, or seraph, to intercede with Christ in your behalf.

Here, then, is the relationship in which she stands—"the Bride;" and how beautiful are the Apocalyptic pictures of that Bride! Here, a woman retreating into the wilderness to escape from her persecutors; there, two witnesses prophesying and praying in sackcloth. But when the marriage-feast of the Lamb is come, she "sings a new song;" she has "washed her robes and made them white in the blood of the Lamb;" she cries, "Salvation to our God who sitteth on the throne, and unto the Lamb!" and of her it is stated, that she "shall hunger no more, neither thirst any more, nor shall the sun light upon her, nor any heat; for the Lamb which is in the midst of the throne shall feed her, and shall lead her to living fountains of waters, and God shall wipe away all tears from her eyes." And how beautiful is the picture presented to us in the chapter from which my text is taken! The prophet hears "a voice of much people"—that is, the voice of the Bride—"in heaven saying, Alleluia." That is the first instance of a Hebrew word mingling in the Apocalypse with the heavenly songs; thereby teaching us, that when this great era comes, God's ancient people the Jews shall be restored, and God's reconciled ones, the Gentiles, united to him; and both together shall sing the one Hebrew-Greek song, "Alleluia! Salvation, and glory, and honour, and power, be unto the Lord our God!" and blessed be his name, that

> "Ten thousand thousand are their tongues,
> But all their joys are one;"

—"for true and righteous are thy judgments. And again they said, Alleluia; and a voice came out of the throne saying, Praise God, all ye his servants, and ye that fear him, both small and great." And then "I heard as it were the voice of a great multitude, and as the voice of many waters"—not unison, but deep, rich, glorious harmony—"and as the voice of mighty thunders"—echoing from the heaven, and re-echoed from the earth—

"saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give glory to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, which is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb."

It is also added, she "hath made herself ready." What is meant by this? The command was, "Be ye ready, for in such an hour as ye think not, the Son of Man cometh." She heard the summons, and is ready. The warning was, "Prepare to meet thy God." She heard the warning cry, and she prepared to meet him; but she has done so, not in her own strength, but having heard that God "makes us meet for the inheritance of the saints in light," she has opened her heart to the reception of that which she has heard, for his Spirit to sanctify it; and that Holy Spirit has made her meet for the inheritance of the saints in light. And thus the Bride has not only a bridal dress, which is her title—like the wedding-robe that we read of in the parable—but she has also her bridal spirit, which is fitness for the kingdom of heaven. The first thing required is a righteousness which is perfect, and without us; the second is that fitness which is progressive, and within us. The distinction is this: Christ's work is an act—once done, incapable of addition. The Spirit's work is a process, that goes on from grace to glory. The first is perfect righteousness, the second is imperfect. The first is without us, the second is within us. The first is Christ's act, the second is the Spirit's work. The first is imputed, the second is imparted. The one is our title, the other is our fitness.

The bride has received the title, and the fitness too, for she "hath made herself ready;" and hence it is pronounced, "Blessed are they that are called to the marriage-supper of the Lamb;" not "Blessed *shall* they be," but "Blessed *are* they." Blessed are you if you respond to his call. Blessed are you that hope for that hour. Blessed are you that are united to Jesus. Blessed are you, for you shall sit at the marriage-supper of the Lamb. Often bridal feasts upon earth are followed by bitter days; but that bridal feast shall only be the prelibation of richer

and intenser joy than eye hath seen or man's heart hath conceived. The best and noblest festivals below have alloy in them. The sharp sword suspended by the single hair hangs over more feasts than that of the flatterer in ancient story; but at that great, that glorious festival, there shall be no sense of peril, no apprehension of a dark and disastrous close to it; but a deep and universal feeling that it is but the morning dawn of a light that shall advance until it is perfected in everlasting and blessed noon. Blessed are they that are invited, for they have the earnest and the foretaste of it. Blessed are they that are invited, for they have the hope of it. Blessed are they that are invited, for they shall be made possessors of it. Blessed are they that are invited, for they know that all things, prosperous and adverse, past, and present, and future, are only wafting them the more speedily to the marriage-supper of the Lamb. And, dear brethren, next Sabbath we approach a festival that commemorates a sacrifice that is finished, and which is to us the tapering finger that points into the future, and tells us of the marriage festival of the bride and of the Lamb. I do not conceive that that man's mind is right, or that man's trust where it should be, or that man's character as Christianity demands that it should be, who overlooks, or despises, or turns away from this festival below, which is a faint foretaste of that more blessed and glorious festival that is to come. "Do this in remembrance of me," says our Saviour, for I bare your cross, and bequeathed to you "the fine linen, white and clean, which is the righteousness of saints." Do this till I come, "for I will not leave you orphans: I will come again and receive you to myself, that where I am there you may may be also." The Lord's supper seems to me like a beauteous rainbow, one end of which rests upon the cross, and, after spanning the mighty flood between them, the other end rests upon the crown—binding in one bond of peace, and love, and harmony, and union, things that are past, with all their pains, and things that are to come, with all their joys; and teaching us, while drawing our title from the first, to draw our hopes from the second; when we shall rejoice, and feel that the marriage-feast of the Lamb is come, and we, too, have made ourselves ready.

LECTURE XXXVI.

THE NEW SONG.

"And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."—*Revelation* xiv. 3.

THIS is the evening of the first Sabbath of a new year, (1849.) A new song becomes a new year; and he who has entered on its responsibilities with the truest heart, and has reflected on the mercies of the past with the greatest gratitude, will be the readiest to sing a new song, which, sung imperfectly below, shall be rendered in all its force, its fulness, and its harmony above. We read in Scripture of many songs that were sung on many a glorious occasion. One of the earliest that we read of is contained in the book of Exodus—a song alluded to in the book of Revelation—where we are told that Moses and the children of Israel sung this song, "Sing unto the Lord, for he hath triumphed gloriously, the horse and his rider hath he thrown into the sea." A song of sublime poetry was this, sung, I have no doubt, with no less sublime music, when, standing on the opposite coast, the children of Israel looked back upon the passage they had made —a passage for the children of Israel, a sepulchre for all the hosts and the captains of Pharaoh. We have another instance of a song sung on the occasion of a kindred victory, in the book of Judges, v. 12, where we read, "Awake, awake Deborah; awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam. Then he made him that remaineth have dominion over the nobles among the people: the Lord made me have dominion over the mighty," &c. Judges v. 12–31. Another very beautiful song, and one worthy of your careful perusal at your leisure, we have in the book of Psalms, (Ps. xcvi.,) in which we are called upon to "sing unto the Lord

a new song; sing unto the Lord, all the earth; show forth his praise from day to day." And the song that is to be sung in Psalm xcvi., which is called a new song, is declared to be sung upon the eve of the manifestation of the Lord of glory; for it concludes with this chorus: "Let the earth be glad, and all that is therein; then shall the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." We have also in Isa. xlii. 10, another new and beautiful song: "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof." In the former case the song was sung on the prostration of all the enemies of God; and in the latter cases which I have quoted, the songs were sung on the sound of the returning footsteps of Him who is to take the reins into his hand, and guide the earth in its ancient orbit of holiness, of beauty, and of peace.

Now, the new song which is sung here, which is stated in the text to be sung "before the throne," is one which originated from the glorious and impressive spectacle of a Lamb seated on Mount Zion; that Lamb the symbol of suffering, crucifixion, atonement, death, and yet seated on Mount Zion, the symbol of glory, of honour, supremacy, dominion; the cross and the crown blended into one; the garland of thorns that was around the bleeding brow, and the many crowns that are upon the triumphant head, woven into one; it being impossible in heaven to see Christ upon his throne without the reminiscence of Christ upon his cross. The shadow of the atonement evermore flits before the eyes of the worshippers, and is visible there; a Lamb as if he had just been slain constantly is prominent before the redeemed, in order to teach us, or rather lest it should be forgotten, that there is not a pulse of joy in one heart of the redeemed hosts, that comes not from Him who was nailed to the cross for us; and there is not a branch of palm in one ransomed hand, that derives not its greenness from that tree of suffering; that there is not one bright sunbeam on the face, nor one realized joy in the bosoms of the blessed, which may not be traced to atoning blood and expiatory suffering; and thus Calvary never shall be for-

gotten, and the sufferings of Jesus shall be recollected while heaven lasts and the currents of eternity flow. These were the greatest phenomena that angels ever saw, or history ever ennobled; and those sufferings shall suggest the noblest poetry, and inspire the sublimest minstrelsy, while there are happy hearts around the throne to recollect and sing them. "I saw a Lamb upon the throne, and with him one hundred and forty and four thousand, with his Father's name written in their foreheads, chosen in Christ before the foundation of the world." "His Father's name!" how strange it is that those names, which are with us so musical, in heaven are so utterly forgotten! In the Apocalyptic drama, those distinctions about which men fight, those quarrels which agitate visible churches, are never mooted, nor mentioned, nor recollected; there are no Churchmen in heaven; there are no Dissenters in heaven; no Independents, no Wesleyans; none but Christians are there; and it is in vain that one is able to pronounce with the most exquisite beauty the shibboleth of the sect, if one has not written upon one's forehead the name of our Father who is in heaven.

I have explained to you before, who these hundred forty and four thousand are. They are the twelve times twelve thousand, the visible Israel, the type of the true Israel. They are the whole company of the people of God. "And I heard a voice from heaven"—here is a description of the song, its fulness, its majesty, its glorious and its mighty swell—"I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps." These are not the harpers by the glassy sea who celebrated the triumph of the redeemed church at the revolution of 1792, but evidently harpers belonging to a different epoch in the Apocalyptic history, and a subsequent epoch; for it is said, "they sang a new song before the throne of God and of the Lamb." They are those that follow the Lamb, that are redeemed from among men, in whose mouths is no guile, who are without fault before the throne of God.

Now, why is this song called a new song? Briefly I have touched upon this before: let me now explain why I think it is a new song. It is so, I conceive, because it celebrates a subject

ever new. The salvation of our souls is a fact so glorious, that the more it is looked into, the more glorious it still appears. It is well known that, when we look at the leaf of a tree with the naked eye, it is very beautiful; if we apply to it a microscope of greater power than the eye, it will appear more beautiful still. It is found that the greater the microscopic power you can bring to bear upon it, the greater appear the wonders that God has treasured up in it, the demonstrations of his wisdom, beneficence, and skill. I have no doubt that in heaven our intellectual powers, which are now, like our vision, extremely dim, will be strengthened and increased progressively, and that we shall see evolving from every fact of the past, from every feature of the skies, from every phenomenon of providence, from every triumph of grace, from the cross and from the crown, from Calvary and Mount Zion, from the soul and salvation, and from all that is around, above, below, wonders accumulating upon wonders; and ever as they crowd within the horizon of our view, new emotions of ecstasy, and admiration, and delight will animate us, and we shall join in that new song, ever new, because its subject is, which is like the voice of great thunder, and say, "Blessing and honour unto God and unto the Lamb for ever and ever." Then will be sung a hallelujah such as was never sung before. Then shall be sung hymns which we now dimly and imperfectly comprehend. And I am sure, my dear friends, that we feel so dead when we read the New Testament records just because our intellectual vision and our spiritual powers are so faint and feeble. I am convinced that, if we had ears attuned and hearts purified, we should see good reason why angels desire to look into these things. I have not the least doubt, that when we appear before the throne we shall be amazed, and, if that be possible on the threshold of heaven, we shall be horror-struck, that we heard facts from the pulpit and read truths in the Bible which ought to have electrified the universe, which yet fell upon our hearts like sparks upon the cold snow, without producing the very least effect. I say, then, it is a new song, because it celebrates a subject that will be ever new. It is called also a new song because its theme, its substance, and its structure will be composed of infinite excellence.

I have told you before, that here the sweetest things pall by repetition. He that lives amid continual sweets, ceases to feel their sweetness; he that hears very often even the sweetest music, ceases to perceive its beauties. It is almost a law in every thing in this world, that repetition takes away the novelty, wears off the gilding, dims the beauty, and renders what was captivating at the commencement, dull and cold afterward. Why is this? Because, probably, we reach the utmost range of what is to be seen: we cannot see deeper to-day than we saw yesterday. We have not the ever-increasing microscopic power of vision which will enable us to see new beauties, that supply the place of the old ones that have become dull and dead. But infinite things, such as the atonement, the cross, prophecy, type, and promise, and symbol, God's attributes, the New Jerusalem, the tree of life, the river of life, are of inexhaustible excellence; and when we have beheld them to-day and admired them, we shall look again to-morrow and find new beauty, and look again the day after, and find new beauty still—our powers of sight rising with the excellences of the thing. And I have not the least doubt, that part of the enjoyment of heaven will be the constant progression in acquaintance with these things, which are all but hieroglyphics here—dimly, imperfectly, and inadequately seen. I have not a doubt that there are wonders in blades of grass, in trees, in flowers, in pebbles, in gems, in our own body, and, above all, in that most wonderful thing of this wonder-filled universe—in our own mind, which we shall discover in the world to come, which will surprise, electrify, and delight us beyond all measure.

I do not believe that heaven will be passed merely in contemplating redemption: it is the noblest theme, but not the exclusive one. Creation has its wonders—providence its mysteries—exceeded only by those of redemption. We shall see all clearly; and those things that seem dissonant here, shall, when we sing that new song, be found to be perfect harmony.

This will be also a new song, because never so many joined in it, or in the theme that it celebrates, before. The largest number that can join together in a song here are some four or five thousand. I think, in the Free-trade Hall at Manchester, at a

Bible meeting, I once heard seven thousand sing, "Praise God from whom all blessings flow." It was noble, it was sublime: probably there was very little scientific music in it, but there were full hearts poured out into plain tones, and it had a grandeur that nothing else could rival. But in heaven—in this better land—the number that shall join in this song will be ten thousand times ten thousand and thousands of thousands, the hundred forty and four thousand, an assembly of an infinite number; every creature redeemed, from Adam to the last man; every one saved from among men—"Every creature who is in heaven, or in earth, or under the earth, and such as are in the sea, heard I saying," says the seer, "Blessing, and glory, and honour, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." And no sound shall be discordant. The insect upon the wing, and the cherub beside the throne, all voices of sea and sky, and wind and wave, shall swell together the mighty harmony of that mighty song, which is ever new because ever exhaustless in its subject.

This song may be called a new song, because it celebrates the completion of all past dispensations. At present we are in the midst of dispensations fulfilling; then we shall stand and take a view of dispensations fulfilled. We can only sing the song of the Apocalypse now by anticipation: then we shall sing it with retrospective gratitude and joy. Not a promise will then be, which shall not have not bloomed into performance; not a prophecy then, which we shall not see perfectly realized; not a shadow will be then, that has not passed into its substance; not a symbol then, which has not met its full and ample illustration. Sinai and Calvary shall have borne their burdens, and we shall behold the wisdom and the love of God manifested in them; and the song which the angels sung by anticipation beside the manger, "Glory to God in the highest, on earth peace, good-will toward men," shall no longer be a song with prophetic bearing on the future, but with retrospective reference to the past, for all will then be completed. Glory to God then shall be in the highest, on earth perfect peace, in men's hearts the expression of all absolute good-will.

This song, too, may be called new, because it will celebrate

what we cannot now celebrate—not merely the completion of the *fact* of redemption, but the completion of the *process* of redemption. Christ said, "It is finished;" that was applicable only to the price of our redemption. "It is finished," will then be said and sung of the process of our redemption. The price was paid 1800 years ago—the process of the application of that price goes on in the day in which we live. But then the number who are contemplated by it shall be completed; the number of God's elect will then be complete; the true church, the hundred forty and four thousand, shall then surround the throne of God and of the Lamb. There shall be no more ruin for redemption to retrieve—no more souls to be saved—no more sins to be forgiven—no more transgressions to be blotted out, and no more hearts to be sanctified. Death shall be destroyed; the grave shall be filled; the number of God's own shall be complete; and a song shall be sung under new circumstances, so new and glorious that it may be called indeed a new song.

It may also be called a new song, because then we shall have, what indeed I have already alluded to, new and glorious discoveries. The telescope of the astronomer, the researches of the chemist, the excavations of the geologist, the scenes beheld by the traveller round the globe, the wonders of mineralogy, the mysteries of electricity—these are but sparks and scintillations, that fly with lightning speed through our gloomy atmosphere, revealing to us by those specimens the splendours and the glories that will be unfolded in that unclouded noon. These things we now see through a glass darkly; but those things which the dimness of our vision prevents our seeing now, or which the distance of our position prevents us from seeing adequately, shall then come within the horizon; and ever as new glories break upon the shores of that happy sea on which those harpers stand, and ever as new visions of beauty and magnificence dawn upon the sight, new ecstasy shall thrill each heart, and new poetry shall pour from each lip, and new music shall swell that song which, new thousands of years ago, shall be new when thousands and millions have passed away in the future.

That song may also be called a new song, because we shall then have new joys. Our brightest joys at present are clouded, our

sweetest joys have bitterness in them: the purest gold has alloy in it; in fact, as a goldsmith told me, pure gold would be of no use; it is not available here below in its virgin state. It is so with our joys in this world. Pure joys would be the new wine that we could not stand; they must be diluted, they must be mingled, in order to be fit for us in this imperfect state: but then the water will be separated from the wine, the alloy will all be removed from the gold; perfect men shall taste of perfect joys, and a pure currency exist in a pure state. *Here* joy enters into us; *there* we shall enter into joy. Joys of intellect as far as they are pure, joys of sense as far as they are holy, joys of soul as far as they are spiritual—blended into one, infinitely increased, and made infinitely more intense, shall be the joys of those who sing before the throne that new song.

This song may be called, in the next place, new, because there will be there a new combination of voices. Here you can only have the voices of those of the same age and nation. But singing that song will be Noah, and Abraham, and Isaac, and Jacob, and David, and John, and Justin Martyr, and Augustine, and Peter Waldo, and Luther, Calvin, Latimer, Whitefield, Wesley, and innumerable others. Men parted by centuries, severed by oceans and by continents, and circumstances ecclesiastical, political, social, shall meet together and constitute the perfect choir that sing the perfectly new song. And then that song will not be like the pope's song, unison; but, as becomes a perfect song, harmony. Unison is when a key-note is given, and all voices sing that note precisely. Harmony is when a key-note is given, and each takes his own part, and all blended constitute harmony. In the popedom there is what is called unison. The pope gives the key-note, and each priest's pipe sounds precisely the same note. In Protestant churches Christ gives the key-note, and each Christian, Churchman or Dissenter, or whatever he may be called, takes his own part; and all combine to constitute that harmony which is only an imperfect introduction, scarce more than the tuning of the instrument, preparatory to that glorious harmony which constitutes that new song that is heard in heaven.

This song, in the next place, may be called a new song, because it will be sung by new voices. I dare say you all know that

mental emotion always affects the voice. The connection between our souls and senses is so complete, that as one's heart is, so one's voice will very much be. I have no doubt that a practised eye could detect a dishonest man by his walk; and that a practised ear could detect a sad heart by the tones which its voice pours forth. At all events, this we know, that mental emotions affect the voice; and, however flexible the voice, or rightly managed, the emotions of grief and of gladness tell upon the fulness and firmness of its tone. Personal, domestic, social, spiritual feelings and reminiscences, will affect one's powers of song. But in the New Jerusalem the vocalization will be perfect. There shall be perfect music, rendered by perfect voices. Every emotion shall be ecstasy—every reminiscence shall be gratitude—every feeling shall be joy—every prospect shall be bliss. There shall not be one sorrowful feeling to unstring the strings of the harmonious harp. There shall be no damp nor mist; there shall be no sharp projecting angles; there shall be nothing in that New Jerusalem that will mar the perfect harmony of the perfect voice belonging to the perfect hearts that sing that new and perfect song.

The song will be then a new song, such as was never sung before. It may be called, too, a new song, because it will be sung under new circumstances. Here our best songs are sung by the waters of Babylon: our best harps have broken strings, and are often hung upon the willows. But there, the song shall be sung by the river that flows from the throne of God and of the Lamb, and under the shadow of that tree whose name is the tree of life, and by that company in whose hearts will be no sadness, and in whose soul will be no curse, for they are without spot and faultless before the throne.

It will also be a new song, not merely because it shall have new themes, be sung under new circumstances and by new voices, but because its music as well as its matter shall be divine. The highest poetry, the purest and best compositions of man, are inadequate and imperfect; and they who have made the highest attainments are the first to admit that they see excellences beyond them, the very outskirts of which they have not yet reached. In this world we have imperfect thoughts, imperfect feelings, imperfect affections; and imperfect music is good enough. But in

heaven, when the heart shall be holy, and that heart shall be full of holy ecstasy, and when the new voices that shall be heard upon the other side shall break upon us in that glorious morn, it will be found that the music of a Handel, or a Mozart, or a Mendelssohn, will be utterly inadequate to be the vehicle of the sublime emotions of the happy and holy hearts that are there. Then there shall be music worthy of the minstrel; and music and minstrels both shall be, like their common author, Christ, faultless and without spot before the throne.

And, in the next place, it may be called a new song, because it shall begin a new year. We are now beginning one of those little fragments into which we have divided time, called years. We call this the first Sabbath of a new year. What is before us, God only knows. It is well, perhaps, we do not know. What scenes may be in homes that are now happy—what hearts that are now bounding, may, before it closes, be breaking—what spirits that are now listening with ecstasy or apathy, may be amid the lost or amid the saved—who is to live and mingle with the blessed, and who is to plunge into the realms of the lost, God only knows. We ought to have some idea whether this new year is to convey us into a new year in a new heaven, and to join in a new song; or whether it is to precipitate us into that place where all sights are sorrow, all sounds are discord, and all hearts bleeding and none are bounding. What is before us this year, I know not. I do not attempt to prophesy. My fears are, that it will be for the world, and for the world's nations, a disastrous one; but I do not know; I can only guess from what I have said before. This just reminds me, that I ought to have told you last Lord's-day evening, when I spoke of the outpouring of the seventh vial, and the downfall of Babylon, that it was added at the end, that "there fell upon men great hailstones, each about the weight of a talent." I omitted to state what seems to me to be meant here. Hailstorms, in Apocalyptic language, denote northern invasion. Storm or tempest is always invasion: you may recollect instances of this in my former expositions. It is very remarkable that the Emperor of Russia, whose dominion stretches over so gigantic a territory, and who is the only autocrat perhaps at this time in the world, has recently said of himself, "I am

raised up in the providence of God, for a great work that is before me." And it is stated in the great assembly at Frankfort, that the Emperor of Russia has marched half a million of men to the frontiers of his dominions, determined to right Europe, and set up again the autocrats that are fallen. This is a symptom of the great hailstone invasion; and I only beg you to wait and watch the progress of affairs, and see if this shall prove to be another evidence that we are under the seventh vial, and that the crisis of nations is the knell of approaching doom, and the call to us to prepare to meet the Lord. I do not specify years or days, because I dare not do so. What I say is this, That, if certain epochs in our interpretation be correct, this dispensation will terminate about 1864, about which time, according to the purest chronology, the seven-thousandth or Sabbatical year begins. I said, those great epochs all converge, the nearest and the latest, about that period. If it be so, then, if we are right in our chronology—and I do not assume to be infallible in interpreting prophecy—then the great epochs terminate about that time. This Mr. Elliott and Mr. Birks think almost certain, and many others who have given their attention to the subject have come to that conclusion. Whether it be so or not, I believe that our lot is cast in the last times. Are we prepared, when the discord of nations shall cease, to sing the new song?—to enter a new year, when all things are made new? At present, 1849 is a new year to the old and wornout world; but when these years shall have passed away, we shall enter in heaven on a new year, in a world where all things are made new.

I have spoken of the song, the singers of it, the music, the circumstances, and the time when it is sung. Let me say one word more about the singers of it. Who are they? what are they? None but the hundred forty and four thousand—they that have the Father's name written in their foreheads—they that follow the Lamb whithersoever he goeth—none but they that are faultless before God, can sing it. In other words, it is the old story yet ever new; none but new men can sing the new song. And new men made so, when? Not when they had to seize the harp and open their lips to join in the music, but previously made so upon earth—these alone shall be able to sing that new song

which shall be sung in heaven. "If any man be in Christ," says the apostle, "all things are become new; old things are passed away;" "Circumcision availeth nothing; uncircumcision availeth nothing; but a new creature." None but new creatures can appreciate that new music, or understand this new subject, or sing the new song. Are you so? Are you in 1849 what you have been ever since you were born, burrowing in the earth—your sympathies concentrated upon things that perish—your fears, your hopes restricted to this world—your whole thoughts in your counting-house or your cash-boxes? or are you new creatures?

Let me give you one or two short and simple tests. If you are new creatures in 1849, this new year will have a new object of pursuit. Hitherto it has been to eat and drink and to be merry, to get rich, or great, or powerful; but if you are new creatures, it will now be to "seek first the kingdom of God and his righteousness, that all these things may be added." The old creature has but this feeling: I will take care of myself, and leave God to take care of his honour as he may. The feeling of a new creature is: I will seek God's honour first, and do God's will above all things, and leave God to take care of me and my soul and mine.

If you are new creatures, you will have a new rule of life, and faith, and walk. Your old rule was, "What will the world say of this? I wonder what such an one will think of it? I will not do this because it will bring me damage." These are not a new creature's rules. He says, Is this consistent with my obligations and responsibilities before God? If it be so, I will cheerfully enter upon it; but if it be not so, though it should give me a thousand a year, I will turn my back upon it. Do not deceive yourselves. The principle of the new creature is, that he can fling a fortune away, rather than fling from him the favour and approbation of God.

Begin the new year, then, determined that what God's word plainly condemns you will renounce, however profitable; and what God's word plainly enjoins, you will pursue, however painful it may be. If you are new creatures, you will have new views of God. Hitherto you have thought of God as a tyrant. This is the feeling of every carnal man. If I beg a natural man to

become a Christian, he instantly forms to himself the most frightful picture of suffering and sadness you can imagine. He says, If I become a Christian I must give up the opera, I must leave my box in Drury-lane; I must give up this most gratifying indulgence, I must renounce that favourite amusement. If I cannot do these things, how can I become a Christian? Hear me: You are looking at Christianity at a wrong angle; you are not on proper ground from which to judge. You forget that when you get new duties to perform, and new sacrifices to make, you get a new heart and new tastes corresponding thereto. The new wine poured into the old bottles would be marred; but when there is new wine, there are also new bottles to receive it. The new work is assigned to a new taste. I would not beg a man to abandon the playhouse if I could not show him an attraction far brighter, more glorious, more beautiful, more worthy of him. But what I tell you is, that when you are made new creatures, your tastes will be transformed from all that is evil. You will have new tastes, affections, sympathies; all things new. So you will have new views of God. You will walk with him, not like a slave with his master, but as a son with his father. Every thing connected with God will appear to you beautiful. Whatever duty he enjoins, whatever precepts he commands, will be musical to your ear; because you have now a new taste, a new nature, and all things are become new

LECTURE XXXVII.

CONCLUSION.

"The grace of our Lord Jesus Christ be with you all. Amen."
Revelation xxii. 20.

THE word rendered "grace" in the Bible means simply free, unmerited favour—love, loving-kindness, mercy. The idea that specially distinguishes it is that of undeservedness—something that is bestowed by gracious love, undeserved and unpurchased by him that receives it. Grace begins in Genesis and closes the Apocalypse. Grace gives us all our blessings; and it takes from us for God, what it is gain to lose—only a revenue of glory. The first sinner that was spared on earth, and the last saint that was crowned in glory, are there by grace: our privileges here, our blessings hereafter, are the gifts, the purchases, and the bestowals of grace. "We are saved by grace," is written upon all we are, all we have, and all we hope for.

"Grace," which the evangelical seer wishes to be with us, may be regarded, first, as comprehending all that Christ has done for us. This explanation is not conjecture: it is an apostle's statement. "Ye know the grace of our Lord Jesus Christ," says the apostle. Now, what is it? "That though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich." I understand, therefore, that grace includes all that Christ has done. All he suffered as an expiation for our sins—all he did as a title to that glory we had lost—all his imputed righteousness, are the fruits of grace. No necessity was laid upon him to interpose for us; if he had left us to perish in our ruin, heaven would not have been without inhabitants, and God had not been without glory.

Under this "grace" is included and meant, not only all that Christ *has* done, but all that Christ now does. "All power is

given unto me in heaven and in earth; go ye therefore and teach all nations." "He ever liveth to make intercession for us." "Wheresoever two or three are gathered together in my name, there am I in the midst of them." And again: "My grace is sufficient for thee." If Christ had remembered in heaven his reception on earth, and when he left it had renounced and abjured it for ever, he had only done what we merited. If, therefore, his sympathies in heaven are so intimate with sinners on earth, that wheresoever a Christian pines, there Christ feels, and wheresoever Christians are persecuted, there Christ sympathizes—all this is not the deserving of our merit, but the fruits of the "grace of our Lord Jesus Christ."

If we take a retrospect of all recorded in the Apocalypse, we shall see that all has been of grace. What preserved the solitary seer in his exile of Patmos? what withdrew the mystic vail, and disclosed to him scenes unspeakable and full of glory? Grace. What saved and kept alive the church of Christ during the sanguinary reign of a Nero—amid the hot and scorching persecution of a Domitian? What made crypts and catacombs more glorious than cathedrals, and martyrdom more desirable than the laurel crown or the wreath of Cæsar? What made the people of God count it all joy when they suffered for their Saviour's sake? What preserved that church until it holds now the hopes of millennial glory? It was "the grace of our Lord Jesus Christ." What brought it to pass that when Constantine made the bishops kings, and the presbyters nobles, and the profession of Christianity a passport to political office; when the baptismal font came to be the most popular rallying point, and the religion of the fishermen of Galilee the religion of a mighty and a powerful empire; and when doctrine began to be corrupt, and purity and piety continued to decline, and faithfulness had all but evaporated;—what brought it to pass that the church was not utterly extinguished in the sunshine after she had survived the storm, and was preserved as a woman fleeing to the wilderness, to hide herself for a time, times, and half a time, till the corruption should be removed and the storm should cease, and she should again look forth "bright as the sun, and fair as the

moon, and terrible as an army with banners?" The answer is, It was "the grace of our Lord Jesus Christ."

What preserved that church when the poisonous floods of Arianism roared and rushed after her to destroy her, and when the dragon stood ready to devour the man-child that she should bring forth? what spared the church from his fury, preserved her in her purity, and prevented the gates of hell from prevailing against her? "The grace of our Lord Jesus Christ." What was it when its terrible and medieval eclipse spread over Europe—when cathedrals were built by the spoils of widows, and finished amid the protesting cries of orphans—when the priests assumed the keys of the kingdom of heaven, and only opened its gates, or pretended to do so, to those who paid them most liberally—when the New Testament was a forbidden book—when the truths of the gospel were unheard in pulpits raised to proclaim them? what was it that amid all this preserved the "*Lux lucens in tenebris*," the beautiful motto of the Waldenses, "the light shining in darkness," still burning amid the Cottian Alps, and in sequestered vales, amid desert and untrodden moors? what kept those lights still twinkling, till they met and mingled and blazed in the splendour of the blessed Reformation? "The grace of our Lord Jesus Christ." What was it that raised up a Luther in Germany, a Knox in Scotland, and a Cranmer in England? It was "the grace of our Lord Jesus Christ." And what was it that, when the churches of the empire as established by law were dead, caused a Wesley to appear in England, an Erskine in Scotland, and innumerable others, who followed and rekindled the extinguished lamps, and began, by the blessing of God, that second Reformation, the effects of which, with those of the first, shall not cease till they mingle with the glories of the millennial day? What was it in the last century—when Voltaire, Marat, Hume, Gibbon, Paine, and all the other master infidel spirits of previous and succeeding years, seemed to have it all their own way, and anticipated the utter extinction of Christianity—that interposed, and made the Baptist Missionary Society, the Church Missionary Society, the Wesleyan Missionary Society, the Tract Society, the Bible Society, all suddenly spring up, and standing on their lofty heights, look down and laugh to

scorn the efforts of infidelity and skepticism? The answer is, It is "the grace of our Lord Jesus Christ."

What was it that preserved this land amid the shocks and convulsions of 1848? what has supported it in its sublime safety amid the rocking countries of the continent of Enrope? what has made it feel peace when all around has been disturbed? what has made it, like the harpers on the glassy sea, while all Europe echoed with thunders and cries and voices, give its praise and glory and thanksgiving to God and to the Lamb? "The grace of our Lord Jesus Christ." Grace has been with the church in the past; grace is with her in the present; grace has made her every sigh find an echo in glory, her every joy a reflection on the throne, her safety absorb the sympathies of heaven, and Christ still show how true is the promise that he made in Palestine, "The gates of hell shall not prevail against thee." I ask, Why has all this been? It is no accession of happiness to God, it is no addition to the splendour of that glory that exceeds the sun at noon. The only answer is, His own free and sovereign grace. "He has not chosen us," in the language he addressed to Israel, "because we were the greatest or most excellent among all nations, but because the Lord loved us." Grace, then, is in all that Christ has done; grace is in all that Christ has suffered; grace is in all the blessings which we have reaped; grace is in all that he has promised to do. It is of grace that he has said, "I will never leave thee nor forsake thee;" it is of grace that he has promised, "The gates of hell shall not prevail against us;" it is of grace that he has said, that he will come again and receive us to himself—that where he is, there we may be also.

But let me look at this grace as it shines in various particulars. The grace of our Lord Jesus Christ is exhibited in the pardon of sin: "In whom we have redemption through his blood, even the forgiveness of sins." Why? He adds, "According to the riches of his grace." And again says the apostle, "Justified freely by his grace." If I address a believer in this assembly, whose heart gives a responsive echo to that absolution which God alone can pronounce and make real, "Thy sins be forgiven thee"—if there be any one in this assembly who can say, "We are justified freely by his grace, and therefore we have peace

with God"—need I ask thee, my brother, why it is so? Thou didst not inherit it, thou hast done nothing that can purchase it; the glad answer you will give in songs of gratitude and joy is, "By grace I am justified, by grace I must be saved."

Grace is also exhibited in our sanctification. Justification is an act of grace; sanctification is a work of grace; and this work is not a process that we can begin, or carry on, or that we can consummate; but as it begins in grace, it is carried on by grace, and is consummated in glory. There is nothing we do, nothing we say, nothing we can promise, that can merit one blessing from God. From the least crumb that rests upon thy table to the diadem of glory that shall be placed about thy brow—all is the grace of our Lord Jesus Christ.

Then grace shines not only in justification and sanctification, but also in adoption. What are we, if Christians? The sons of God. What a contrast to what we were by nature—the children of wrath! What has made us so? No authority of man's. The queen can make a nobleman: God alone can make a Christian. A nobleman is a mere adventitious and airy dignity—a Christian is a real, an ever-rising, an eternal rank; and yet, strange as it is, I may address some in this asssembly who would rather have some such title as our beloved monarch can bestow, than have that heart which the Lord of glory is ready and willing to give. What a miscalculation if it be so! When we lie upon that bed, on which recently I have seen not a few—that bed from which we take a calm retrospect of the past—prejudice, and passion, and anger, and ill-will, rolled away for ever, and from which we take a solemn gaze into that terrible and untried futurity, about which none of us have thought as we ought—you can have now very little idea how truly worthless, at such an hour, and at such a retrospect, and before such a prospect, crowns and coronets and wealth appear.

My dear friends, realize at times a death-bed, and ambition will fold its wings, and the proud heart will lie low in the dust, and say, "O my Saviour, let thy grace make me but a child of God, and I care not how soon may perish all the pomp, the honours, the vanities, and the ambition of a world that passeth away." Yet, "to as many as received him, to them gave he

power to become the sons of God." Grace shows itself in our adoption; grace will show itself in assurance. Many Christians have spoken to me, and said, We grieve that we have not assurance; we hope that we are Christians—we desire to be so—but we dare not say we are absolutely certain that we shall be saved. God does not give assurance to every one; perhaps it is in mercy that we have not assurance. Yet it is not because there is not enough in the Bible to lead us to realize and to enjoy assurance. But it is one thing to say, I know that I am saved by Christ—that is assurance; but it is just as sufficient a thing to say, I believe in Christ in order to be saved. Make sure of grasping the Saviour, and never trouble yourself about assurance. Faith in Christ is the root; assurance is the beautiful blossom. God may give you the root; he may withhold the blossom. Assurance is a visible impress, stamped upon the soul of the believer, convincing him from God that he is a child of God. A wife, for instance, wears upon her finger a ring as the outward symbol that she is married; but if that ring were to drop from her finger and be lost, the marriage covenant would not therefore be dissolved. The ring is the mere outward symbol that she is married, it is not that which makes her so. Assurance is the outward, visible, audible symbol to the believer that he is a child of God; but he does not cease to be a child of God because that outward sign or symbol perishes. God binds him to himself by ties indissoluble as his attributes can make them; and whether he give them the earnest and the foretaste of it, or withhold it, let us be satisfied to cleave to Christ for salvation; and if we put our trust in him, we shall never be put to confusion.

The grace of our Lord Jesus Christ is with us also in all our conflicts and trials. Our Lord has told us, "In this world ye shall have tribulation." Many persons fret and complain because they have not all the peace, and joy, and assurance, which they think they ought to have. But we must discriminate; we are not to expect to have the peace and happiness of heaven below; we are here as members of the church militant, not of the church triumphant. It is as unreasonable to expect the dispensation that now is, to be without conflict, as it would be to expect the dispensation that shall be, without rest. Conflict is the charac-

teristic of the present; rest, satisfaction, and repose are the blessed characteristics of the next. Grace does not make us cease to be soldiers; but makes us, as soldiers, to be more than conquerors through him that loved us. In this world we *must* have trials: thanks be to God that we have them! The family in this congregation that has the fewest trials, is the family that is most to be pitied, and that has the greatest reason to suspect its state in the sight of God. The law of this dispensation is, "Through much tribulation ye must enter into the kingdom of God." The prophecy of our blessed Lord is, "In this world ye shall have tribulation; but in the end ye shall have peace." I believe that if we had no trials, we should forget that there is a God; we should cease to anticipate heaven; we should fail to make preparation for it. God loosens the roots of a tree previous to its fall. God lops off the branches that exhaust its nutriment, that it may be stronger, healthier, and better. And it seems to me that those trials which we feel most bitterly—when God takes away from us the relatives, the fathers, the mothers, the babes that we love—are but loosening those ties that knit us to the world that now is, and multiplying and strengthening those which draw us to the world that shall be. "It is well," as the mother said when her babe was snatched from her bosom, "It is well!" There is a needs-be in it. Christ will not extract the thorn, but he will give us grace to bear it. He will not take us from the midst of the furnace, but he will be with us when we are in it. He will not spare us the afflictions that we need, but he will strengthen us under the afflictions that he sends. We shall not have too few, or too light, or too short, as our carnal nature would demand; we shall not have too great, or too many, or too long, as Satan would suggest. But we shall have what Infinite Wisdom has devised, and Infinite Love has tempered—just what we need, and are truly expedient for us.

His grace shall be with us also, not only in our afflictions, but the grace of our Lord Jesus Christ shall be with us, and has been with us, in all our blessings and enjoyments. I solemnly believe there is more danger to us in our prosperity than in our trials. It needs more grace to hold a full cup steady than it ever does to drink a bitter one. It needs more grace to keep us in

the sunshine than ever it did to keep us in the storm. Without grace, our best blessings may be curses; with grace, our greatest calamities shall be blessings.

The grace of Christ has been with us, and will be with us, in all the ordinances of his appointment. Many of us drew near the table of the Lord this day. It was grace that instituted that communion on the eve on which its author was betrayed. It was grace that has spared us through another year to commemorate his dying love; it was grace that enabled us to surround that table, and solemnly to subscribe ourselves by his name; and it was grace that has made that communion to be any thing more than a form—to be to us a channel of virtue, a means of grace, a pledge of glory. And it is grace alone that will enable us, as becomes those who have been the subjects of countless mercies and unbounded love, to shine as lights in the world, that men may see our good works, and glorify our Father which is in heaven.

And the grace of our Lord Jesus Christ has been with us, and will be with us, in all our duties. It is by grace that the heaviest cross becomes light, and the hardest yoke becomes easy; and the man who feels that what he undergoes is the appointment of him that died for him on the cross will bear it with the greatest patience and submission. "I can do all things," says the apostle, "through Christ, who strengtheneth me." It is grace whereby we serve God acceptably; and of his grace have we received all, and grace for grace.

But the closing prayer of the seer in this passage is not only that grace may be with us in all these various particulars—grace in the pardon of our sins—grace in our sanctification—grace in our adoption—grace in our assurance—grace in our conflicts—grace in our trials—grace in our blessings—grace in our ordinances—and grace in our duties; but he prays that this grace "may be with us *all*."

With ministers of the gospel, for they specially need grace. The apostle tells us that it was grace that he specially asked; for he says, "the grace of God given unto me, that I should be a preacher of the gospel." Again he says, "grace given unto me as a wise master builder;" and again, "Unto me, who am less

than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Grace in a minister's heart will be the eloquence of his sermon, the influence of his life, and his most persuasive language. You must pray, not that your minister may have the greatest gifts which the natural man can have, but that he may have the greatest grace which the Christian man alone has.

If it needs grace to be with our ministers, it needs grace to be with our people also. You need grace to hear, as well as does the minister to speak. It is practically the feeling of multitudes, that they must look to the pulpit for gifts and graces and every thing, and they must look to the pew for nothing at all. My dear friends, the reason why there are so many dead pulpits, is just because there are so many dead pews. The reason why there is not so great power in the pulpit, is that there is not such fervent prayer in the pew. I believe that all the presentations and patrons, all the parish and popular elections, will never supply the place of fervent prayer in the closet, and persevering prayer in the pew. And if your souls do not grow in grace, blame indeed the minister, for he may deserve it, but blame not him only; blame yourselves. In order to produce good fruit, it needs not only good seed sown and scattered, but it needs also a good soil in which to plant it. And if the soil be bad, or if Satan come and catch it away the moment it is sown, or if thorns and the cares of this world choke it, then, remember, you are not to blame the sower, who has sown good seed and has sown it carefully, but you are to blame yourselves. There is a great deal of Popery in us all. We look to our minister to pray for us, to preach for us, and, if he only could, to be responsible for us at the judgment-seat of God. No man in the universe of God can be responsible for another. Not the greatest angel of those around the throne of Deity can denude me of my obligations, responsibilities, and duties. You and I must stand before the judgment-seat of Christ, and amid that glory which shall make thoughts to be legible and character to be transparent, just as clearly and vividly as the printed book is legible and transparent now. And we must all stand at that judgment-seat, each feeling the intense and unutterable solitude of being alone. Dear

brethren, try often to be alone; try to realize solitude except with God. You must die alone. Have you ever seen a death-bed? Nothing can help it. The physicians retire, relatives hide their countenances and weep, and the man dies alone. Nobody can help him; they must leave him when the soul is about to separate from the body and begin its long journey; every relative remains behind. We must die alone; we must stand at the judgment-seat alone; we must be answerable alone; and may God grant that we may now realize what it is to be alone with God as our Father, lest we be alone with him once for all as our Judge.

Grace, then, we pray may not only be with all ministers, but with all the congregation. But more than this is in "Grace be with you all." Grace be with all true Christians, of every name, denomination, and class. I have learned what true catholicity is since I began to study the Apocalypse. I have learned how poor and evanescent are all the distinctions of sect, how real and substantial is the grace of God. I have learned how unimportant it is before God to be churchman or dissenter, how unspeakably precious it is to be a Christian. I have seen upon the stage of that mysterious drama, that all distinctions, except those of Christ and Antichrist drop away: these alone appear upon the scene, and these alone are cast up before the great white throne. Grace, therefore, be with all the ministers of all the sections of the Christian church. Grace be with those whom neither bishops nor presbyters can make, but only the Lord of Glory. Grace be with all those who are called by the Holy Ghost, whether consecrated by man or not. Grace be with all that love the Lord Jesus Christ in sincerity and truth, whether they can pronounce our shibboleth or not. It is this grace being with them, not mechanical laws and rules and distinctions alone, shall bind them into brotherhood, and make them feel how lasting is the communion of saints, how transitory is the discipline and the distinction of sect. Grace be with them at all times. May it be with them in prosperity and in adversity—when they are few and when they are many—when they are persecuted and when they are prospered—grace be with them. In all places—when peasants are their auditory, and lowly rooms their cathedrals—grace be with them still.

And then the Seer concludes this precious book with this word —"Amen." A word it is short in utterance, sublime in signification. Let me give you some specimens of it. The word is applied to Christ in several passages in the Gospel of John; for instance, "Verily, verily, I say unto you:" literally, "I, the Amen, the Amen, say unto you." I only wish our translators had kept the word wherever it occurs: they have kept it in the Apocalypse, but they ought to have also retained it in many other places. For instance, in 1 Sam. ii. 35: "I will raise me up a faithful priest, and I will build him up a sure house:" literally, "I will raise me up an Amen priest, and I will build him up an Amen house." Again, Isaiah xxxiii. 6: "Bread shall be given him: his waters shall be sure," as it stands in our translation: but literally translated it is, "Bread shall be given him, and his shall be Amen waters." His shall be living water, that proceedeth from the throne of God and of the Lamb. Again, in Isaiah xxviii. 16: "I lay in Zion for a foundation a stone, a tried stone, a precious stone, a sure foundation: he that believeth shall not make haste." In the original it is, "Behold, I lay in Zion a foundation stone . . . . . he that says to it, Amen, shall not make haste." And in Genesis xv. 6: "Abraham believed God: and he counted it to him for righteousness:" literally, "Abraham said to God, Amen; and God counted it to him for righteousness:" Amen thus connecting Christ and faith in Christ, as the sum and substance of Christianity.

In concluding these lectures on the last two chapters of the Apocalypse, let me state, that if you cannot say Amen to all my views of prophecy—if you cannot acquiesce in all my expositions of the past, or in all or any of my auguries and anticipations of the future—if you cannot agree with me that the six first seals refer to the Roman Empire—nor in my explanation of the sounding and application of the trumpets—if you cannot concur with me as to the scenes of the seven vials; that the last has been poured into the air, that the first throbs of the last earthquake have begun, that voices and cries are sounding from the nations of the earth, that great Babylon is coming into remembrance before God, that the first scorching contents of that vial are being poured upon its head, the Antichrist, Pius IX., the

chief pontiff, who is now a refugee under its influence—if you do not believe with me that the next sound that shall reverberate from the skies and be re-echoed in glad songs from the earth will be, "Behold, I come quickly"—if you cannot believe with me that in the course of a very few years "every eye shall see Him, and they also that pierced Him, and all the kindreds of the earth shall wail because of Him"—if you cannot believe with me, what chronology has proved, that in the course of less than twenty years more the seventh millennium of the world begins, or the seventh thousand year, or that it is the rest that remains for the people of God—if you cannot say Amen to all these things, yet there are some things to which you can say, Amen. "Unto Him that loved us, and washed us from our sins in His own blood, and made us kings and priests to God and our Father for ever, to Him be glory and honour for ever and ever:" to this you can say, Amen. "Salvation, and glory, and blessing, and thanksgiving, be unto our God, and to the Lamb for ever and ever; and they said, Amen." To these words also you can say, Amen. "Worthy is the Lamb to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And they said, Amen." And many—I pray that many that hear, and more that shall read, may have grace to say Amen too.

THE END.

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